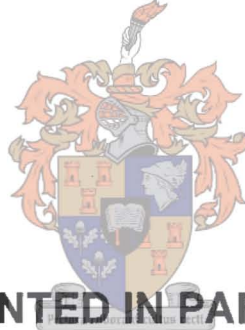


A CURRICULUM FOR COMMUNITY DEVELOPMENT IN PRACTICAL THEOLOGY

KAREL THOMAS AUGUST



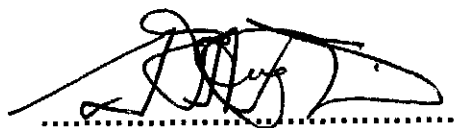
**ASSIGNMENT PRESENTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE
DEGREE OF MASTERS IN PUBLIC ADMINISTRATION
AT THE
UNIVERSITY OF STELLENBOSCH**

STUDY LEADER: MR. JPJ VAN BAALEN

March 1999

DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own work and that I have not previously in its entirety or in part submitted it at any university for a degree.


.....
K.T. AUGUST
.....
DATE

ABSTRACT

The basic premise of this study is that a curriculum for Theology and Community Development would provide theological institutions with a social purpose in their theological education program. This is necessary for the Church's involvement in social transformation, particularly in the South African context with its alarmingly ever-increasing proportions of unemployment, poverty, violence and crime.

The research attempts to provide, as an outcome, theological institutions with a social development purpose by means of curriculum design. The reason for this is based on the conviction that the Church as a community-based organisation, particularly amongst the marginalised poor, can be an effective vehicle for community development. This is due to the Church's Biblical commission and commitment to the poor, its capacity, in terms of resourcefulness, viz. its members and capital, its understanding and experience of social realities and the holistic nature of its activities. The design of the curriculum is aimed at unlocking the Church's resources and building its capacity to become an agent or catalyst for substantial people and societal development.

It is presupposed in the study that the Church, although it has a long history of mission and diaconic work, is more and more lacking in capacity to meet the challenges and need of the post-modern society and subsequently cannot effect social transformation - yet it undoubtedly has the potential. The reason for this incapacity can be ascribed to the nature of theological training, which has as a ministerial-formation model a managerial approach to organisation and maintenance of congregational ministry from inside the institutional structure. As the Church finds itself confronted with enormous community needs, the leaders feel inadequate to deal with the "demo-crisis" of society for there is little in their seminary background that could have prepared them to equip the members for ministries incorporating community development.

It is argued in this study, based on an analysis of the Church as a community called by God, the essence of community development and the people-centred participatory development process, that the Church as a community-based organisation is essentially best served in effecting social change by orientating itself

according to the people-centred participatory development approach. This approach is embedded in the theoretical assumptions of the Humanitarian school of thought combined with the Social Development school.

In theological education a new theological paradigm in which theory re-orientates itself to a "new paradigm of humanity" is inevitable. According to this paradigm, the Church should align itself with the humanitarian focus of development because development is ultimately about a new vision for society, about a new humanity, about empowerment of the people to experience full life as given by God in full respect of creation. Only in developing a theological understanding of development and in assisting to equip people for development, will it be able to answer to its calling - will it continue the process which was started by God in creating the Church as the "first fruits" of the new humanity.

A curriculum for Theology and Community Development, based on the challenges of development, the sources of theology in the teaching tradition of the Church, the realities of the South African context and the principles of the People-centred Participatory Development Approach is designed to empower the Church to be an effective agent an/or catalyst for social transformation, particularly in South Africa.

OPSOMMING

Die basiese uitgangspunt van hierdie studie is dat 'n kurrikulum vir Teologie en Gemeenskapsontwikkeling teologiese instellings sal voorsien met 'n sosiale doelwit in hul teologiese opvoedingsprogram. Dit is noodsaaklik vir die Kerk se betrokkenheid by sosiale transformasie, veral wat die Suid-Afrikaanse konteks aanbetref met sy ontstellende, steeds toenemende, mate van werkloosheid en die daarmee gepaardgaande spiraal van armoede, geweld en misdaad.

Die navorsing voorsien as uitkoms, aan teologiese instansies 'n sosiale ontwikkeling doel deur middel van kurrikulumontwerp. Dit is gebaseer op die oortuiging dat die Kerk as 'n gemeenskaps-gebaseerde organisasie, in besonder onder die gemarginaliseerde armes, 'n effektiewe instrument kan wees vir gemeenskapsontwikkeling, gebaseer op die Kerk se Bybelse opdrag en toewyding aan die opheffing van die arme, sy verstaan en ondervinding van sosiale werklikhede en die holistiese natuur van sy aktiwiteite. Die kurrikulum is gemik op die ontsluiting van die Kerk se bronne en die bou van sy kapasiteit sodat die Kerk 'n effektiewe agent of katalisator van substantiewe mense- en sosiale ontwikkeling kan wees.

Dit word in hierdie studie op grond van onderhoude en verslae voorveronderstel dat die Kerk, alhoewel hy 'n lang geskiedenis van Sending en Diaconie het, nie paraat is en nie die kapasiteit het om die uitdagings en nood van die post-moderne samelewing volgens die vereistes van sosiale transformasie die hoof te bied nie en gevolglik nie sosiale transformasie kan bewerkstellig nie. Dit terwyl die Kerk ongetwyfeld die potensiaal het. Die rede vir hierdie onvermoë kan herlei word na die Kerk se teologiese opleiding, wat as opleidings model 'n bestuursbenadering tot organisasie en instandhouding van gemeente bediening van binne die institusionele strukture het. Terwyl die Kerk gekonfronteer word met enorme gemeenskapsbehoefte, voel die leiers onbevoeg om die demo-krisis te hanteer omdat daar baie min in hul teologiese opleiding was wat hulle kon voorberei om die lidmate vir bediening toe te rus wat gemeenskapsontwikkeling insluit.

Dit word in hierdie studie geargumenteer, gebaseer op 'n analise van die Kerk as 'n alternatiewe gemeenskap geroep deur God en die wesenlikheid van

gemeenskapsontwikkeling binne die verskillende benaderings in die ontwikkelingsproses, dat dit die Kerk as 'n gemeenskaps-gebaseerde organisasie wesenlik die beste sal baat indien dit sosiale verandering wil bewerkstellig om sigself volgens die mens-gesentreerde deelnemende ontwikkelingsbenadering te oriënteer. Hierdie benadering is ingebed in die teoretiese beginsels van die Humanitêre Skool gekombineer met die Sosiale Ontwikkelingskool.

'n Nuwe teologies paradigma vir teologies opvoeding waarin die teorie sigself heroriënteer word tot 'n "nuwe paradigma van humaniteit" is onvermydelik. Dit word volgens hierdie paradigma op grond van eksegetiese studie voorveronderstel dat die Kerk erns maak met ontwikkeling omdat ontwikkeling uiteindelik gaan om 'n nuwe visie ten opsigte van die samelewing, 'n nuwe humaniteit - omdat dit gaan oor die bemagtiging van mense om die volle lewe met volle verantwoordelikheid teenoor die skepping te beleef wat deur God gegee is. Slegs deur 'n teologiese begrip van ontwikkeling te ontwikkel en deur saam te werk met ander instansies om mense toe te rus vir ontwikkeling, sal die Kerk instaat wees om waarlik te beantwoord aan sy roeping - sal dit die proses voortdryf wat deur God begin is toe Hy die Kerk as die "eerste vrugte" van die nuwe humaniteit in die lewe geroep het.

Vir hierdie doel word die kurrikulum vir Teologie en Gemeenskapsontwikkeling ontwerp, gebaseer op die uitdagings van ontwikkeling, die bronne van teologie in die onderwys-tradisie van die Kerk, die realiteite van die Suid-Afrikaanse konteks en die beginsels van die Mens-gesentreerde Deelnemende Ontwikkelings benadering - om die Kerk te bemagtig om 'n effektiewe agent en/of katalisator vir sosiale transformasie, besonders in Suid-Afrika te wees.

ACKNOWLEDGEMENTS

I would first like to thank our Lord Jesus Christ through whose grace and power I gained the strength to persevere.

A special word of thanks to my study leader, Johan van Baalen and Francois Theron, the co-study leader. To Prof. E. Schwella and Prof. J. Müller for their contribution to my academic development in public administration.

To Prof. J. Hendricks for his vision and camaraderie, my heartfelt appreciation. To Prof. D. Louw, the Dean, and my colleagues at The Kweek, thanks for your understanding and the room you are allowing me to be myself. To the Curatory, thank you for your support.

To Naas Swart for his fellowship and friendship - this is what will secure a future for us in our beloved country.

I am much obliged to the Christian Leadership Trust, the Moravian Seminary, the University of Stellenbosch and its Faculty of Theology, for financial support.

To Blanché, Emilé, Abigail and Brigitte thank you for your tolerance and support.

To Mrs Connie Park for her technical assistance.

To the Church and Community study group and the Islands of Hope - the community out there, thank you for your support and co-operation.

Go to the People
live with them
love them
learn from them
work with them ...!

EQUIPPING THE SAINTS

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CHAPTER 1

RESEARCH PROBLEM AND DESIGN

1.1 INTRODUCTION

South Africa is currently in a period of rapid social change and transition and is in dire need of stable and reliable agents to facilitate this change. Rising unemployment, poverty, violence, overwhelming crime-rates, corruption and lack of moral fibre characterise the socio-economic and political context. The Church is a central institution and location of, especially the marginalised Africans, women and children in the South African society. It therefore stands in an acknowledged favourable position when it comes to the development of the marginalised and the restoration and healing of community. Within this context, it has the potential for contributing to social transformation as a stable agent.

Against this background, the initiative of developing a curriculum for community development for Churches was introduced after a process of commissioned inquiry financed by the Ford Foundation into theological education and the social fabric of South Africa. Based on the findings, the Foundation was offered an opportunity by the Church and Community Leadership Trust (CCLT) to consider ways in which it could advance societal transformation and development through contributions to theological education and leadership development. The requirement stated by the Foundation was that theological institutions should have a social development purpose in their theological education program. The Foundation's declared preference was not to support Christian theological education for its own sake, but to support it in so far as it deliberately strives to become and remain an effective vehicle for social transformation and leadership development in the South African context (Evans, Mpumlawana & Tlhagale, 1994:3-4).

Hereupon theological institutions (in this instance the Faculty of Theology at the University of Stellenbosch and the Moravian Theological Seminary) were identified and invited by the Church and Community Leadership Trust to undergo strategic planning (SP) sessions with outside facilitators appointed by the said Trust. After a

lengthy period of strategic planning (1992-1997), the Faculty of Theology (University of Stellenbosch) expressed its mission as follows:

- to provide theological training to the DR Church, the DR Church family and other churches and individuals within the Christian context;
- to practice scientific theology of excellence in teaching and research;
- to deliver continuous community service (Teologiese Fakulteit, Universiteit van Stellenbosch Strategiese Beplanning, 1998:2)

The Faculty wants to exercise its mission in recognition of

- the challenges and demands of changing circumstances;
- the necessity of holistic formation of students;
- the calling of bringing the Gospel to all people and areas of life; and
- the ethos and the servanthood moral of the Gospel.

It is apparent from the strategic planning sessions that student numbers reflect a big drop in relation to 1982. Yet, there is a strong opinion from Dutch Reformed Church circles that there is an oversupply of candidates for the ministry. It is however the opinion of the Faculty that the much publicised oversupply of DR Church candidates for the ministry should be viewed in the light of the current economic situation (Teologiese Fakulteit, Universiteit van Stellenbosch. Strategiese Beplanning, 1998:4). With the Faculty, on the one hand, bend on increasing its student numbers and the Church, on the other hand, referring to an oversupply of candidates there is obviously a need for rationalising its curriculum. Strategically it means that the exercising of theology at the University of Stellenbosch depends to a great extend on the traditional support of the DR Church, but just as necessary for its future the trust which can be built among churches of other confessions regarding the Faculty's image as a sought after training centre. To a specific degree the Faculty has to make visible adjustments in order to increase its attraction in the circles of non-traditional, potential target groups. The Faculty furthermore expressed the will to structure its academic program according to the new Policy on Higher Education, which is based on three principles, viz. massafication, responsivity and regional co-operation. In the

qualification of its understanding of the categories lies its commitment to transformation in the South African context:

- Massification: facilitating greater accessibility for the broader community
- Responsivity: keeping track with essential needs of society as the needs especially surface in broader church communities
- Regional co-operation: offering professional church training as, a fully -fledged faculty is the Faculty of Theology's unique contribution, which can be very fruitful for church co-operation in the Western Cape (Teologiese Fakulteit, Universiteit van Stellenbosch, Strategiese Beplanning, 1998:17).

To this end, the Faculty of Theology and the Moravian Seminary (a historically disadvantaged church seminary) formed a partnership in appointing a lecturer (this appointment from "a non-traditional environment would embody a paradigm shift in the Faculty", see Teologiese Fakulteit, Universiteit van Stellenbosch, Strategiese Beplanning, 1998:13) to research, design and develop a curriculum in community development. The aim of the curriculum as it is argued in this study is to facilitate the training of practising clergy, lay leaders and theological students to become effective facilitators in community development. In this way, the Church will be enabled to provide leadership for and be an active informed partner in people and social development. To this end, the Church should provide an example of respect, not mere tolerance, of differences in political and cultural contexts.

The research topic, **A Curriculum for Community Development in Practical Theology**, is of relevance to the capacity of the Church; because such a theological education program is designed to empower the Church to become an effective agent for social change in the process of community development. This philosophy is embodied in the word "practical" in Practical Theology for it focuses on the life and social action of the Church in society.

In this regard, the design and development of curriculum are new endeavours for the Faculty of Theology at the University of Stellenbosch and the Moravian Theological Seminary in that the curriculum will facilitate the training of clergy, lay leaders and students for direct, organised, social intervention with a view of social transformation from a Christian value perspective.

It is the considered opinion of the researcher, based on the actual socio-political and moral realities of South Africa, that the role of the Church in the transitional period should be to:

- bring to bear constructive Christian values;
- model reconciliation with justice;
- help reduce violence and the prospect thereof; and
- assist with skills training to negotiate mutually beneficial agreements on critical issues such as land, housing, health, education and labour.

The researcher believes that through appropriate theological education and training clergy and lay leaders, who is supposed to have credibility in society, would be equipped to facilitate community development.

Theological education therefore, has the responsibility to:

- provide leadership training, explicitly not accidentally, by equipping students and clergy as well as lay leaders, with the necessary leadership skills;
- expose students continuously to community development principles, strategies, projects and programs to gain first hand experience in social learning - as part of the syllabus;
- to practice community development with respect and sensitivity, serving the basic needs of the community and being accountable to the community.

1.2 THE RESEARCH PROBLEM AND HYPOTHESIS

1.2.1 The problem statement

What content must a curriculum have to equip theological students, clergy and lay leaders as community development change agents?

This research problem is rooted in the conviction that the Church as a community-based organisation amongst the marginalised can be an effective vehicle for community development due to the Church's Biblical commitment to the poor, its capacity in terms of capital and resourceful members, its understanding and

experience of social realities and the holistic nature of its activity (see Liebenberg 1996).

The primary aim is to develop a functional, but flexible curriculum based on an analysis of the current theological curricula and the issues raised by the ecumenical and local debate regarding the church's role in development, which would facilitate the training and equipment of theological students, clergy and lay leaders to harness the full potential of the Christian Church as an agent of people and societal development. The curriculum will be developed in such a way that it will be compatible with the dynamic multi-dimensional demands of the social realities of the South African context and the rich record of faith found in the Biblical canon and in the teaching of the Church.

1.2.2 Hypothesis

This study is based on the hypothesis that a curriculum in Congregational Theology and Community Development will equip and empower the Church and its workers to become catalysts for Community Development.

1.3 RESEARCH METHODOLOGY

The nature of this study requires a qualitative research in order to facilitate the holistic nature of the subject matter. The analyses of primary as well as secondary data form the basis of this study. The gathering of relevant data was based on the analysis of discussions, minutes and reports of the Faculty, the Seminary and Islands of Hope interviews and the Sodepax Report(1969), Lausanne Congress Report (1974), Wheaton Statement (1983), and EFSA Reports(see Koegelenberg, 1992, 1995)

Initially a preliminary literature review was done to enable the researcher to explore the field of study, viz. theological training in the area of development or Theology and Development. The course in Development Management taught by the School of Public Management and Planning at the University of Stellenbosch orientated the researcher with essential concepts, ideologies and approaches to development. The course also provided the researcher with a wide range of current and authoritative resources on development. In order to sharpen the researcher's skills a three-week

course in research methodology taught by the School of Public Management and Planning at the University of Stellenbosch was attended. In the course the researcher learnt to structure and facilitates interviews and consultations by means of differentiation and validation of information to ensure reliable information. The authorities studied on research and methodology are: Bless, C. and Higson-Smith, C. (1995), Brynard, P.A. and Hanekom, S.X. (1997), Huysamen, G.K. (1994) and Mouton, J. (1996).

During the second phase, the Human Science Research Council was contacted to obtain relevant information. As the actual research requires more than just the survey of relevant literature, data was also obtained by means of interviews, discussions and observations amongst faculty members, theological students, clergy, church officials and community target groups (the Islands of Hope, see Annexure A, B, C, D, E). In this respect two strategies deserves mentioning:

- The value of a curriculum in theology and development was tested by launching a pilot program at the Moravian Theological Seminary with second year students for the 1998 academic year. In order to ensure objectivity regular evaluation was conducted with students and colleagues. During the year, the staff was consulted on regular basis about curriculum design, content and development. The students were also involved in community work in Cross Roads (The Philippi Program see Annexure B&E) and paid a visit to the J.L. Zwane centre (see Annexure E).
- Islands of Hope were established in marginalised communities. As these organisations were already involved in community development programmes and projects the researcher approached them in order to facilitate participation action research. Up to the writing of the assignment, five such communities in the Western Cape agreed to collaborate in the program (see Annexure A & B) and a network was established between them and the Congregation & Community Research Group(see Annexure A & H) that was founded to facilitate the program. The five communities are:
 - Libanon: a rural farming community in need of capacity building - facilitation by the Anglican Church in the vicinity of Grabouw

- Pella: a mission station with gross unemployment - facilitation by the Moravian Church in the vicinity of Atlantis
- J.L. Zwane: a Church centre in Gugulethu endeavouring different projects in community development - facilitation by the Presbyterian Church in Africa;
- Philippi: a Church centre in Cross Roads (an informal housing settlement) facilitating different community development projects - facilitation by the Lutheran Church;
- Bloekombos: a DR Church facilitated outreach program (called Sarfat) in the informal housing settlement near Kraaifontein (Annexure B).

In establishing relations with these communities a process of social learning and community development according to the people centred participatory model was initiated (see Korten & Klause 1984 and Kotzé, 1987). Discussions were held during visits with the various communities, as well as regular meetings with community workers involved in the different facets of the communities' development programmes. From these recorded discussions (see Annexure A, B, E & F) the researcher learnt their needs and how the involvement of students and lecturers could be structured to facilitate curriculum design and community development.

1.4 META-THEORETICAL ORIENTATION

Meta-theory is defined by Bullock and Stallybrass (1988:524) as "... the set of assumptions presupposed by a more or less formalised body of assertions, in particular the concepts implied by the vocabulary in which it is expressed and the rules of inference by means of which one assertion in the system is derived from another."

The set of assumptions in this research is one, which combines the theoretical assumptions of the **Humanitarian School** with the **Social Development School** for analysis (see Jeppe, 1987).

In the Humanitarian school the emphasis is on distributive justice, meaning that the benefits of economic growth and development, by especially government action

should purposefully be channelled to the deprived and the poor layers of society for the sake of more holistic, just and people-centred development. The vicious cycle of poverty and powerlessness of especially the rural but also the peri-urban layers of the populace in South Africa as a developing country is prioritised in the process of economic growth and development. A further aspect of the people-centred development approach is the preference for development participation by the marginalised and that they progressively own responsibility, i.e. that the poor attain greater participation in decision-making, planning and execution in respect of their own development.

This study accepts two points of departure of the **Structural-Functional School**, viz. the system approach with its emphasis on socio-political determinants for development, next to the economic, as well as the human component of the development process.

The Social Development School is especially distinguishable, because it is action directed, focussed on the realisation in praxis of the annihilation of abject poverty, helplessness, vulnerability, dependency and powerlessness of the most poor population layer in developing countries. Apart from the Humanitarian moralistic conviction, this school is also focussed on the mobilising of the most underprivileged for an active say and deliberate participation in the development process. The structure and process (management) of development on the level of community, together with active participation in decision-making for the underprivileged, characterise this practical management approach. The key-terminology of this school is *social transformation* and *social learning*, *planned social change*, *purposeful social participation in* and *own responsibility* of development, *empowerment* and *democratisation* of all institutions on the local level which is the social component (see Kotzé (ed.) 1997). It follows that community participation in decision-making and implementation is central in this approach.

Finally, in the analyses of development, five building blocks are crucial for this school:

- capacity building;
- equity;

- empowerment;
- sustainability; and
- interdependency between developed and developing communities (Bryant & White, 1982:14-19; see also Jeppe, 1987:28).

Based on the above epistemological assumptions in development, how are the theological issues as posed by development going to be delimited?

Firstly, in order to differentiate the theological issues we cannot merely follow a deductive method, viz. starting from given positions in the Biblical theology and teaching-tradition of the church, or a purely inductive method, i.e. taking social, economic, and political analysis as the only point of departure for theological reflection. The assumption is rather that we must establish a "dialectical interaction" between the issues of development as they are posed in particular social learning situations (compare the *participation action research*- and *participation, learning and action* methods in Liebenberg & Stewart (eds.) 1997:95-102) and theological reflection.

Secondly, the approach in this study will not be to emphasising particular isolated strands of Biblical teaching but to identify the major theological themes which have a bearing on the issues posed by development - and to interpret them as much as possible in the total context of the Christian faith.

In the third place, as with a lecturer and students during training sessions, dealing with Biblical material, the hermeneutical question is inevitably raised. Therefor interdisciplinary collaboration becomes important, for instance with Old- and New Testament (exegeses), Dogmatics and Ethics, and the Social sciences.

Fourthly, a new theological paradigm in which theory re-orientates itself to a "new paradigm of humanity" is inevitable. The presupposition here is that the Church takes development seriously not in the first place because of its good infra-structure to function effectively at grass-roots level as a development agent, but because development is ultimately about a new vision for society, about a new humanity, about empowerment of people to experience full life as given by God in full respect of His creation. The Church takes development seriously because God takes pain,

poverty and the suffering in the world seriously. Only in developing a theological understanding of development and in assisting to equip people for development will it be able to contribute to a more just and democratic society - to a common humanity as the only possible means to a viable future.

1.5 CONCEPTUALISATION

There is no attempt in this study to absolutise definitions. The attempts at conceptualisation are merely intended to serve as guidelines that are subjective individual constructions of reality. The conceptualisation should serve to facilitate clarity and to avoid ambiguity.

1.6 THE BASIC ARGUMENTS OF THE RESEARCH AND ITS STRUCTURE

Two fundamental statements by the ecumenical Church were significant in determining the approach, the structure and to some extent the content of the study, namely, the landmark statement by the **Wheaton Consultation** of The World Evangelical Fellowship (Wheaton Statement 1983):

"According to the Biblical view of human life, then, transformation is the change from a condition of human existence contrary to God's purpose to one in which people are able to enjoy fullness of life in harmony with God (John 10:10; Col. 3:8-15; Eph. 4:13 in The Good News Bible, 1982);

and the epoch-making statement by the **Uppsala Assembly** of the World Council of Churches (Uppsala report, 1968):

"We accept with our fellowmen our trusteeship over creation, guarding, developing, and sharing its resources" on the basis of the awareness that "... the scientific discoveries and the revolutionary movements of our time open new potentialities and perils for men".

The basic argument of this study is that the Church as a community-based organisation can be an effective vehicle for community development amongst the marginalised due to its capacity in terms of resources, capital, membership, its understanding and experience of social realities and the holistic nature of its

activities (see Liebenberg, 1996). This is partly substantiated by the findings based on research done by the Ford Foundation into the role of the Church in social transformation in South Africa (Evans, Mpumlwana & Tlhagale, 1994).

The conviction that the researcher has come to and that will be argued in this study is that a strategic intervention to unlock the Church as a great resource for social transformation is viz.-a-viz. a paradigm shift in theological training, viz. a praxis-oriented Participation Action Research approach (see also the Participation, Learning and Action method in Liebenberg & Stewart, 1997:95-102). Subsequently the research is about designing as outcome a curriculum for Theology and Community Development.

The principles that will be applied in involving the Church and the students in community development through the means of theological training and networking are derived from the People-centred participatory development paradigm (see Kotzé, 1997:36-39; Burkey, 1993:35-68).

The study falls into five main parts. Chapter 2 contains the subject matter on the praxis of community development. It is of importance for curriculum design that the full extent of this field is explored. In the praxis of development, what contributions does the people-centred participatory approach make to the development debate? The related question is posed: What are the elements within the method and process of development praxis that serve as the main criteria with which the curriculum and the Church will have to comply?

Chapter 3 demonstrates theologically, that the Church can be a worthy and valued catalyst for community development within the people-centred participatory development paradigm. The following questions are of epistemological significance:

- *What does it mean to be Church of God in this World?*
- *Are there Biblical metaphors that can assist the Church in understanding the community of community development?*

- *Are there Biblical injunctions that connect the Church to the poor and in what way ^{is} the Church compelled to work for the improvement of human conditions?*
- *Can the Church serve as an agent or catalyst for holistic multi-dimensional community development?*

If the answers to these questions are ^{affirmative} positive, it will then be argued that the Church could be an effective catalyst for community development.

In Chapter 4 the argument is globalised because the challenges of development have, with remarkable speed, become the very concrete frame of reference for a contemporary ecumenical Christian orientation to the world. What insights can be gained from this encounter between the ecumenical Church and development? What are the issues that the ecumenical Church is confronted with in engaging development challenges? It is being argued that an understanding of these ecumenical insights could serve as parameter for an understanding of the contemporary role of the Church in community development and the corresponding design of the curriculum. The operational question that is posed, is: What are the main theological issues raised by development which can assist in establishing the criteria for the selection of relevant sources from which depth studies can be launched?

Chapter 5 is actually the final outcome of the research, in that the main arguments of the explorative and deductive study result in the designing of curricula for a subject and a course for Community Development in Practical Theology on three levels which envisage to "equip the saints (Eph.4:12)" for Christian community development service according to the people-centred participatory approach. Naturally, it is assumed that due to the nature of the exploratory research approach (Participation Action Research) constant interventions will be ensured in the course of training and that new hypotheses will be developed in the process, which could lead to new insights and understanding for the revision of the curriculum.

The final chapter (6) serves to affirm that the design of curricula for theological education, based on the insights of the study will facilitate a much needed paradigm shift in theological education. Therefor the syllabi should not only include community

development and a social analysis component but it also needs a change of pedagogy, which envisage as outcome the delivery of effective Christian community leaders. Finally, it is argued that there is value in theological community development training for the academia, the student, the Church and the community.

CHAPTER 2

THE PRAXIS OF COMMUNITY DEVELOPMENT

2.1 INTRODUCTION

For the purpose of this study, essential characteristics of community development will be discussed as a comprehensive approach to development. The aim of this study is not to engage in an analysis of the divergent definitions of community development, but it however, presupposes that a variety of definitions do exist which describe community development as a "process, a method, a program of movement in development practice (Cornwell in Van Baalen, 1996:23).

2.2 CONCEPTUALIZATION

2.2.1 Poverty

Poverty is a relative concept, which elude specific definition. De Beer in Swanepoel and De Beer (1997:11) gives a broad overview of poverty which suites this research. Two broadly defined forms of poverty can be distinguished, viz. case- and community poverty.

Case poverty is found in societies that are more affluent where the individual or a family suffers poverty. Case poverty occurs where certain individuals or families do not share in the general well being of society. Community poverty, on the other hand, manifests itself where almost everyone in a community is poor and where the living conditions of the more affluent individuals or families are more visible compared to most of those living close to them. Community poverty is found mostly, but not exclusively in rural areas and in informal and peri-urban areas like "squatter camps". This type of poverty is usually, but not exclusively found in developing countries.

Basic to the issue of community development is mass poverty. Poverty can be classified according to the level of disadvantage experienced, namely *absolute* and *relative poverty* (De Beer, 1997). The World Bank Report in De Beer (1997:2) describes absolute poverty as a situation where incomes are so low that even a

minimum standard of nutrition, shelter and personal necessities cannot be maintained. De Beer (1997) qualifies absolute poverty as a condition where an individual is so poor that his/her next meal means the difference between life and death. About 20% of the people of the world live in absolute poverty of which 80% live in rural areas of predominantly developing countries (1990 figures in De Beer, 1997:2).

Relative poverty refers to people whose basic needs are met, but who, in terms of their social environment, still experience some disadvantages. In other words, while managing to survive, some people are materially disadvantaged compared to others living in the same community or society. Therefore, whereas absolute poverty refers to a desperate situation - the difference between life and death, relative poverty refers more to a comparison of levels of poverty.

2.2.2 Basic Human Needs

Basic human needs according to Burkey (1993:31) are "those things that an individual must have in order to survive as a human being". According to the International Labour Organisation (in Burkey, 1993:31) basic needs are defined into two categories:

- First, they include certain minimum requirements for a family for private consumption: adequate food, shelter and clothing as well as certain household equipment.
- Secondly, they include essential services provided by and for the community at large, such as safe drinking water, sanitation, public transport, health and educational facilities.

The Cocoyoc Declaration, referred to in Burkey (1993:30), does not only relate to material needs but also includes issues like "choice, self-reliance, the right to vote and the right to an own opinion". Max-Neef (1991) argues that "...the best development process" will be one, which allows for the greatest improvement in people's quality of life. Quality of life in turn depends on the abilities of people to satisfy their basic human needs adequately. Streeten (in Liebenberg, 1996:43)

stresses and elaborates on this point when he states that "development must therefor begin by identifying human needs"

Basic human needs should be viewed as an integrated system of needs which, with the exception of the need for subsistence (the need to remain alive), cannot be grouped hierarchically (Kok & Motloch, in Liebenberg, 1996:43). Basic human needs are also finite, few classifiable and remain the same in all conditions. This means that culture cannot determine the way in which needs are satisfied (Max-Neef, 1991:18 & Todaro, 1989:89). According to Max-Neef (1991:32-33) nine basic human needs can be identified, viz. **subsistence, protection, affection, understanding, participation, idleness, creation, identity and freedom.**

Satisfiers function within three dimensions of addressing needs, viz. the self, social group and the environment. Satisfiers are not the available economic goods. They are the aspects that contribute to the actualisation of human needs by virtue of **being, having, doing and interacting** (Max-Neef, 1991:18).

It is also important in this respect to note that popular participation and empowerment constitute a central component of sustainable development, in that sustainable development should be based on the beneficial attainment of access to and the mobilisation of resources by the poor in order to address their basic needs (Ghai & Vivian in Liebenberg & Stewart, 1997:126).

2.2.3 Participatory Learning and Action (PLA) and Participatory Action Research (PAR)

PAR (Participatory action research), PLA (Participatory Learning and Action) and Participatory Rural Appraisal (PRA) are basically the same process. Subsequently, a discussion of PAR will make it simultaneously clear what the other partners entail. PAR, while emphasising a rigorous search for knowledge, is an open-ended process of life and work - a progressive evolution toward an overall, structural transformation of society and culture, a process that requires ever renewed commitment, an ethical stand, self-critique and persistence at all levels. In short, it is a philosophy of life as much as a method (Fals-Borda & Rahman, 1991:29).

Rahman (1991:13) states that the basic ideology of PLA is that a self-conscious people, those who are currently poor and oppressed, will progressively transform their environment by their own praxis. In this process others may play a catalytic and supportive role but will not dominate. Kotzé and Kotzé (1996:5) state that it is precisely those who have learnt to survive with virtually nothing at their disposal who possess valuable knowledge.

This basic ideology is shared by many research approaches and methods, although there is little consensus in the literature on all the types that share this basic ideology because the research approaches and methods are so prolific (Wetmore & Theron in Liebenberg & Stewart, 1997:95). Yet, they are grouped into one family because they all use methods approaches and attitudes in the process of enabling people to share analyse, act upon, and then once again analyse.

*The proponents of PLA are aware that it is not possible to separate facts from values and social transformation. Instead of looking at human beings in the abstract, PLA tries to place them in their relevant social and historical contexts or realities.*It upholds the view that human intelligence is active, selective and creative, and is continuously creating its own social reality (Wetmore & Theron, 1997:96).

*This calls for a new perception of both the investigator (change agent) and the group being investigated, in terms of which the "beneficiaries" become the "actors".

Participatory Learning and Action thus regards it as necessary for the people themselves, the actors, to participate in the research and analysis of their own reality."PLA is thus an active research with the clearly defined purpose of creating knowledge that leads to action, and through reflection, to new knowledge and new action" (Burkey, 1993:61).

* PLA's basic tool is dialogue, which Burkey (1993:62) defines as "...an interchange and discussion of ideas based on a process of open and frank questioning and analysis in both directions between the investigators and the people, both individually and in small groups". The summary of Shanmuganathan in Burkey (1993:62) of the essential elements of the PLA approach are of vital importance for the training of theological students in the process of community development:

- **Participatory.** PLA is based on a participatory principle, which through effective dialogue eliminates the distinctions between the researcher and the poor, although the external researcher may draw his or her independent inference from the research.
- **Learning.** A basic premise is that the poor's perceptions of their own conditions differ from the perceptions of outsiders, however sympathetic they may be. It is the perceptions of the marginalised poor that should form the basic point of reference for any analysis. These perceptions can be identified and understood only through intimate and continuous dialogue and joint reflections.
- **Action.** A convergence of perceptions between the concerned outsider and the poor is possible only through such a dialogical process, which is essentially and continually action-based.

✧ Dialogue requires participation and is action oriented. If research is based on dialogue, it can lead to a true development process, where research no longer serves to substantiate but to sensitise, no longer to explain but to conscientise and teach (Wetmore & Theron, 1997:97)

✧ **Attitude** is another vital category in dialogue. It is of importance that the attitudes of researchers and change agents, as well as their organisations, be rooted in empathy, sensitivity and, above all, the humility to recognise the wealth of knowledge and understanding inherent in people and communities previously considered underdeveloped.✧ In order to achieve this, the researcher/change agent must firstly be conscientised and sensitised, and then remain attuned to the ever-changing community and its needs (Wetmore & Theron in Liebenberg & Stewart, 1997:95-97).

✧ It is important therefor to realise that PLA, with its foundation of *behaviour and attitudes, methods* and *sharing* rooted firmly in humanism, offers not only the basis for self-reliant participatory development but also a means and an end in itself (Chambers, 1992:2-8).

2.2.4 Community

A community is composed of individuals or groups living in the same geographical area with different and often opposing interests. Communities are therefore not homogeneous entities. Burkey (1996:40) makes it clear that the harmony model of community, which was adopted in the past, was done without much analysis. One has to agree with Swanepoel (1989:87) that "*Community is an elusive concept ...*"; and yet, community development is *the* concept, which has become popular in the poorer part of the world. Development is still the aim, but the method is different. People become the subjects and not the mere objects of the developing process. This implies community participation. Community participation relies on a common awareness of problems and needs, determining common priorities, co-operative community action and access to resources. The key to this is to be found in the internal dynamic of the community itself. For those who take people seriously, community development is fundamentally a humane undertaking. Development at the micro-level involves people of varying socio-economic status, because all people live within some form of social framework consisting of social, economic and political structures.

2.3 * COMMUNITY DEVELOPMENT

*In the community development-model, development is described as a process. Most development models claim that they are community development. Although this is intentionally true, it contributes to the confusion in community development terminology.*Community development is a unique model of development.*It is one of the oldest 20th century models of development, and it has its origin assembly in the 1948 Cambridge Summer Conference on African Administration. During this conference, it was suggested to change the name of the British Colonial Informal Training and Community Literacy programme from mass education to community development (Cornwell, 1987:90).

*During the Conference community development is described as "*a movement designed to promote better living for the whole community with the active participation, and if possible on the initiative, of the community ...*". It was further suggested that should this community movement not be forthcoming spontaneously,

techniques should be used for arousing and stimulating it in order to secure its active and enthusiastic response to the movement. It is exactly the utilisation of these *"techniques for arousing and stimulating"* which give rise to the economic growth-model and modernisation mistakenly being classified under the term community development.

*In 1963 the United Nations Organisation's Department of Economic and Social Affairs described community development as *"... the process by which the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and enable them to contribute fully to national progress"* (see Van Baalen, 1996:23). *This complexed process is made up of two essential elements: *"the participation of the people themselves in efforts to improve their level of living with as much reliance on their own initiative; and the provision of technical and other services in ways which encourage initiative, self help and mutual help and make these more effective. It is expressed in programmes designed to achieve a wide variety of specific improvements."* (United Nations report in Van Baalen, 1996:23).

An attempt to describe community development systematically was undertaken by Chekki in 1979. According to Chekki (1979:16-18) community development consists of a number of central concepts. ***Firstly**, the community is a unit of action. *The boarders of the unit are determined by either a geographical unit, or by an issue of mutual interest. ***Secondly**, the development process must be initiated and driven from within the community itself. ***Thirdly**, aid from internal and external donor sources is essential for development. *Certain development cannot take place without outside aid. ***Fourthly**, in the development process participation by the community is a prerequisite. ***Fifthly**, the development process must be approached in a holistic and organised manner. ***Sixthly**, the goalsetting and designing stage as well as the achievement of the object in the process of development should in all respects be democratic and rational.

*Based on these definitions and according to Van Baalen (1996:24) the following important elements of community development for the purpose of this study can be identified:

- ✱ it is a form of planned change based on (i) the participation of people in all phases of the process, and (ii) the provision of material and technical assistance in order to ensure sustainability;
- ✱ the central position of the community's need is the basic starting point of community development;
- ✱ it is value-based and normative, and subsequently based on the political preferences of groups within the community;
- ✱ it includes the constant management of change, with the critical question whether the change resorts within or outside the control of the community;
- ✱ that the community, for purposes of analysis for community development, should be studied in terms of its external and internal environments, viz. with the emphasis on a holistic and integrated approach;
- ✱ it is an independent approach to development which postulates the unique local circumstances of the community;
- ✱ that the meaning of development, as determined by the community, will be the binding factor between community development as a method and community development as a process, which brings communities and external development agents together.

2.4 COMMUNITY DEVELOPMENT AS METHOD

- ✱ In the process of development, community development mobilises resources, viz. physical-, financial-, and human resources in order to address basic human needs by means of combined efforts of outside development agencies and members from within the community.
- ✱ When it comes to service provision, the community development method relies to a large extent on self-help. Although there could be criticism on the issue of self-help, it presupposes that people can provide services by means of their own labour when the authorities cannot oblige.

*Community development as a method is a unique comprehensive approach which makes allowance for the co-operation of different agencies in order to embody an integrated approach of local development. *The central idea is to intensify, in terms of specific interventions, maximum impact by means of co-ordinated actions.

*Finally, community development as a method creates community organisations. This process of institution building has as objective the effective liaison amongst various community-based institutions. *This objective is usually realised by means of technical support and focuses especially on the empowerment dimension of development (Van Baalen, 1996:26 and Swanepoel, 1992).

2.5 /COMMUNITY DEVELOPMENT AS A (LEARNING) PROCESS

*Swanepoel (1992:3-4) articulates a very important characteristic of participation by the community in the development process, viz. the learning aspect. *"The heart of the matter and most critical characteristic of community development is that it is a learning process ..."*. Further more, *"The learning process is therefore made viable through participation, initiative and evaluation. Without these three ingredients community development cannot be a learning process"*.

*Bruwer's model (1994:28-30) of action training is of importance for the learning process in development. *The basic premise is that illiterate people do not exist in a vacuum without any knowledge. *The development process starts with what already is happening in communities. In a next step, the community is conscientised about what they are busy with. Thirdly, it is endeavoured to reflect with the community on the described action. *"This helps people to make the venture towards transformation an experience owned by the community itself"* (Bruwer, 1994:29). Fourthly, the community is exposed to new knowledge. The external stimulus must always be directed to growth and new life. Lastly, new action is planned. In the planning of new action, accountability is important, for in this way reflection on planned action is ensured which in turn will lead to new action.

With the emphasis on community development as learning process, the shortfalls of development as method are addressed. When development is only a method, it becomes possible to disregard people in the development process. The point of

departure of development as method is that development cannot be sustained by the community itself. In this respect, agents of development from outside the community systematic-methodically drive development. Korten (1990:118-120) warns against such an understanding of development. He calls such development "second generation" development. Because of "... *their attention to sustainability, true second generation strategies are developmental in concept and are often referred to as community development strategies.*" However, "*many second generation programs are little more than handouts in a more sophisticated guise.*" This should not be a surprise because the outside agent is the main actor in this respect. The agent decides who gets what or which project the community should engage in for their development program (Lisk, 1985:61).

However, method and process is not mutually exclusive. Bryant and White (1982:110) warn against losing sight of the method of community development. However, the focus should be on development as a process.

Swanepoel (1985:362) is of the opinion that the role of the development agent is lessened when community development is understood as a process. In development as a learning process development gets again intrinsic value in that participation, social learning and empowerment of the community takes place. And "*this process, whereby people learn to take charge of their own lives and solve their own problems, is the essence of development*" (Burkey, 1993:56).

*The process of community development should be viewed as a multidimensional and interrelated process (Liebenberg, 1996:45). *The three basic interrelated elements that make up the process of community development in its aim to address basic human needs are participation, empowerment and sustainability. *By themselves these elements have no real function, but as soon as they are joined within the context of addressing basic human needs (Max-Neef, 1991:32-33 for the table of nine basic human needs and their satisfiers), they form the core of the process of the community development order.

* It lies within the focus of this study to clarify the meaning and their relationships of these three concepts to serve as basis for analysing the role of the church as an agent for community development:

2.5.1 Participation

Swanepoel, in Swanepoel & De Beer (1997:24) identifies one of the most important changes in development thinking over the last few decades as "... the central position that human beings have begun to occupy".^{*} This understanding of development, namely that it is not development of roads and amenities in the first place, but that it is a total life transformation, i.e. of "people", is also reflected by Coetzee (1989) and Burkey (1993) in the titles of their books.

^{*}Participation, in terms of its conceptualisation, can be viewed in two ways:

^{*}Firstly Rahman (1993:150) views participation as "... an active process in which the participants take initiative and take action that is stimulated by their own thinking and deliberation and over which they can exert effective control".^{*} This viewpoint is in agreement with Oakley's (1991:9) according to which participation is seen as a means of empowering people by developing their skills and abilities to enable them to negotiate with the development delivery system and/or to equip themselves to make their own decisions in terms of their development needs and reality. These views are in correspondence with the meta-theoretical orientation of this study regarding the people-centred-participatory-approach.

^{*}Participation is a complex and multidimensional concept because it is a component of the complex process of human growth.^{*} According to Burkey (1993:50) human growth entails the development of "self-confidence, pride, initiative, creativity, responsibility and co-operation" which in turn leads people to take charge of their lives by solving their own problems.^{*} This brings Liebenberg (1996:48) to the conclusion that the process of participation and its basic assumptions are as complex as human nature, because it constitutes as an integral part of human development (This assumption is supported by Max-Neef (1991) in his analysis of fundamental human needs).

^{*}No matter how much the role of change agents in this approach is being demarcated and the focus placed almost exclusively on the self-discovery of people, the importance of external stimuli and change agents as catalysts for the implementation of the development process cannot be denied.^{*} Change agents should be seen as "enablers, enabling those who are variously poor, powerless and remote, to control

more of their lives, to have more choice, and to demand and use more services" (Chambers, 1992:124).^{*}The poor can only make meaningful decisions in this regard after embarking on a social learning process (Korten, 1986:20).^{*}Participation should therefore be seen as a continuous learning process.^{*}The model which serves this process the best is Participatory Action Research (PAR) whereby the external (change) agent ascribe to the principles of PAR and the learning that takes place in the process is "... the people's own research and own praxis". (Rahman, 1993:5).^{*}This will enable the poor to come up with solutions to their own problems (Burkey, 1993:280-290).^{*}In this way the capacity of the poor is built in raising their level of conscientiousness, as well as acquiring the skills in the analysis of and the reflection on the causes of their poverty and on the socio-economic structures and processes which affect their lives (Burkey, 1993:209).

^{*}Secondly, Participation also constitutes the important element of development planning (Liebenberg, 1996:51). Planning is conceptualised by Conyers and Hills (1990:18) as "*... a continuous process which involves making decisions (or choices) about alternative ways of using available resources with the aim of achieving particular goals some time in the future*".^{*}In terms of the people-centred, participatory development paradigm that is used in this study, development planning should include the active involvement of people in the formal planning process. Lisk (1985:15) supports this position when he states that the development planning process should relate to the "*involvement of the broad mass of the programs and projects designed to bring about a significant upward movement in levels of living*".^{*}The central role of participation within the context of development planning should also be replicated with regard to implementation (Swanepoel, 1989:68). In essence, participation should be the centre of the whole process of development.

This study maintains that participation should be viewed as both the means and end of the process of development. In this regard participation could be viewed as the means in terms of its ability to serve as a catalyst in the process of development but also as an end in that it represents the ability of a community to exercise control over its own reality.

2.5.2 Empowerment

In terms of this study's epistemology, the reductionist conceptualisation of empowerment as it is derived from the rootword *power* in its structural and relational sense, ignores the holistic nature of the development paradigm by focussing only on the manipulation of resources and ignoring the intellectual and psychological dimension of human development (Liebenberg, 1996:55-57). Oakley (1991:9) identifies two basic approaches to the concept of empowerment. The first views empowerment as the development of skills and abilities that enable people to manage and/or negotiate better with development delivery systems. The second views empowerment as a process concerned with equipping people to decide and take action within the context of their own development needs. In the light of these definitions empowerment is viewed as a process that makes power available to communities in order that they could use it for the manipulation of access to and the use of resources in terms of achieving certain development goals. (Burkey, 1993:59; Max-Neef, 1991:62). Apart from these views, Rahman (1993:206) argues that empowerment also deals with the ability of people to *"articulate and assert, by words and by deeds, their urges and thinking"*. Empowerment must therefore enable people to express and assert what development means to them; otherwise, social development in terms of the manipulation of resources cannot take place.

Other characteristics of empowerment are capacity building (Paul, 1987:18) and evaluation (Conyers & Hills, 1990:171) whereby the community is empowered to:

- anticipate and influence change;
- make informed decisions;
- attract and absorb resources;
- manage resources to achieve objectives;
- review performance;
- make an impact analysis;
- make an appropriate assessment; and
- draw up an institutional evaluation.

It is important to note that the nature of the relationship between participation and empowerment is a mutual one, as both are the means as well as the ends of each other.

2.5.3 Sustainability

Although sustainable development means development that can be sustained for an indefinite period of time, the term has acquired a more comprehensive connotation that should be distinguished from sustained economic growth (Treurnicht in Kotzé (ed.), 1997:85). According to Treurnicht (1997), the environment in sustained economic growth is often regarded as natural capital that should be exploited to the full for short-term gain. Over against this view, Repetto (1986:15) defines sustainable development as *"... a developmental strategy that manages all assets, natural resources, and human resources, as well as financial and physical assets, for increasing long-term wealth and well-being. Sustainable development, as a goal rejects policies and practices that support current living standards by depleting the productive base ..."*.

In essence, sustainability deals with the continuous flow of benefits (Honadle & Van Sant, 1985:2). This ongoing flow of benefits or resources is a restricted process especially in terms of the degradation of development, ecological and environmental resources. In other word, the general requirement for sustainability as a vector of development is that it be "non-decreasing over time" (Bryant and White, 1982:17; see also Pearce *et al.*, 1990).

Time is also an important dimension of sustainability, and within this dimension an emphasis is placed on the fact that the process of sustainability should be viewed as a long-term concern (Bryant & White, 1982:17). This continual long-term concern develops from the concern for providing resources within the perpetual process of development. Sustainable development is thus a slow-moving and never-ending process that involves many stages.

It is also important to note that participation and empowerment constitute a central component of sustainability in that sustainable development must be based on the beneficial attainment of access to resources and the mobilisation of resources by the

poor in order to address their development needs (Burkey, 1993:208; see also Ghai & Vivian in Liebenberg & Stewart, 1997:126).

2.6 CONCLUSION

It has been argued in this chapter that community development is a comprehensive, multi-dimensional and related method, process and strategy, which has as its aim to satisfy the basic human needs of a community. In this process, people-centred-development embodies participation, empowerment and sustainability for the community. The complex and interrelated nature of this relationship as argued, serves as a legitimisation for adoption of a participatory approach to the development process. The primary reason for this lies in the emphasis that is placed on high levels of participation in all aspects of the process, especially in terms of the social construction of the development reality, which supports the meta-theoretical premises of this study.

Finally these elements will, due to their important roles as means and ends within the development process, serve as the main criteria with which the Church have to comply, if it is to be judged as an effective agent of development within this paradigm. In order to make such a judgement this study will embark on an analysis of the Christian Church as agent of such a holistic process.

CHAPTER 3

A THEOLOGICAL PERSPECTIVE ON THE CHURCH'S ROLE IN THE COMMUNITY

3.1 INTRODUCTION

This study wants to demonstrate that the church can be a worthy and valued catalyst for community development within the social development paradigm. This epistemological approach is based on the community building nature of the church, which is illustrated by its Biblical calling and injunction to serve the poor, as well as its theological capacity and ecumenical nature .

The concept *church*, according to Koegelenberg (1992:1) is an ambiguous one. Generally speaking, it refers to a community of people who share a common faith, tradition and commitment. As a community of ordinary people, it is characterised by mutual love, service and solidarity - with all the imperfections of humankind. As a community of people it consists not only of individual members, but different levels of organisation - local, regional, national and even international.

Theologically speaking, the opposite is true - it is no ordinary community: it is constituted by God himself, through the work of Jesus Christ. The basis of this community is not a common heritage or commitment, or a shared culture, or even the quality of the faith involved. The fundamental basis is the fact that God has constituted the Church through the work of Jesus Christ. In other words, the essence of the Biblical message is that God has set man free in Jesus Christ of all conditions that threaten to dehumanise humankind. The Church as an integral part of God's new creation, embodies the holistic meaning of the Biblical message, viz. that salvation is not only spiritual - it not only changes people's lives, it changes people's relationships and living conditions, it alters structures, in fact it changes the world. Theologically the Church is engaged in the struggle against sin and evil embedded in immorality, poverty, injustice, suffering, crime and violence because of its eschatological perspective of the new creation (see Koegelenberg, 1992:1).

Theology as critical thinking about the presence and action of the Church in the world in the light of the dimension of faith not only complements the other two functions of theology, viz. wisdom and rational knowledge, but also presupposes them. In the present research, given the nature of the subject, the critical (dialectical) function of theology is particularly taken into account. Special attention is therefore paid to theology as a dialectic interaction between the events being studied in the process of development and reflection upon the Biblical truths in view of the reaction of Christians to the challenges of development.

3.2 THE CHURCH AS COMMUNITY

Due to the scope of this study, the identification of *the Church as community* will be defined from a historical perspective within the Judean-Christian context. The value of the historical approach to defining community found in the biblical heritage is considerable even when viewed in relation to approaches which seek to define community in terms of Feuerbach's "universal human psychological" - or Schleiermacher's "religious organisational" - or Kaufman's "philosophical-theological and comparative-religious" model (Hanson, 1987:537-538).

The understanding of church as the people called to community in the Bible (see Hanson, 1987:467-518) serves this study the best. The Hebrew word *QAHAL* and the Greek word *EKKLESIA* express the calling of people out from the broader community and together within the broader community of the inhabited world to become the community of God - for God's redemptive purpose with the world.

The community of faith in the Bible is the people called. It is the people called from diverse sorts of bondage to freedom, called to a sense of identity founded on a common bond with the God of righteousness and compassion, and called to the twin vacations of worship (communion with God) and participation in the creative, redemptive purpose that unifies all history and is directed to the restoration of the whole creation within a universal order of SHALOM (building community).

The Church's identity lies in it being "*the people called*" and therefore it is the one branch of the Judean-Christian movement that continues to derive its sense of being and purpose from the vision of God's unceasing dedication to the healing of creation

and the reconciliation of the entire human family (*community*) amongst its diverse members and with its God.

The Church community is not a new community or an accidental product of recent social or historical developments. The Church community today is rather the descendants of a four-thousand-year history of God's seeking to form with humans an abiding and blessed relationship.

The Church, however diverse in the extension of its history into our own day, finds its identity ever anew in a gratitude and devotion to God that is singular and wholehearted and comes to expression in a dedication to a vocation of healing and reconciliation that transcends all differences, because it is directed by God. The God who has promised to gather together a human community both for its own blessing and for the extension of that blessing to all peoples. The church as "*the community called*" is ever anew renewed by its Biblical calling which replaces a totally routinised and static sense of identity by a far more dynamic and positive sense of purpose in response to the call to be full participants in the advocacy of mercy and justice in all areas and facets of life. For, whenever and wherever God's people ^{have} been faithful to its calling, it has allowed its communal structures to emerge from its central mission of embodying the qualities of God's righteousness and compassion in all aspects of its life.

The contemporary community of faith that seeks to live true to the biblical model will similarly be a community adapting its institutional structures to its central confessions and missions. In other words, as the God in response to whom we are called into communion which is living and active, so too the structures of our communities will be maintained or changed on the basis of the desire to respond faithfully to God's redemptive presence in our world within the specific and often changing conditions of our time. We therefore, discern a fundamental pattern underlying the community building of God's people in every age, the pattern of divine initiative and human response. It is the conviction of the researcher that the development of the notion of the community of faith in the Bible is not only the record of a human process, but on a deeper level can be interpreted as the human response to a divinely initiated relationship within which God has been fashioning a people called to participate in the unfolding of a divine plan for creation.

3.3 THE CHRISTIAN APPROACH IS HOLISTIC

Christian action, should be a holistic action in terms of its function. Holism as used here is referred to as contemporary holism (Kotzé, 1997:65). It is also known as structure determinism (Maturana in Kotzé, 1997:65). *"A structured-determined whole implies that the parts are in a recursive relationship and that it is this relationship (not the parts) that is capable of continuously reproducing the whole. According to the holistic approach, then, analysis of different parts in order to understand the whole, is not possible. The emphasis in holistic thinking and research is on processes, relationships and interactions"* (Kotzé:1997:65-66). It therefore stands to reason that followers of Jesus Christ who engage in social action should never have to choose between satisfying physical hunger and spiritual hunger, or between healing bodies and saving souls, since an authentic love, that is the result of the Christian way of life, should lead the Christian to *"serve him or her as a whole person"* (Beals, 1987:148).

There should be no room for a dichotomised perspective as was the case in the history of the Church under the influence of the Enlightenment. This separation of physical and social from spiritual development was and is Christian heresy. It is heresy because it creates and supports an unbiblical dichotomy. Jesus and the Biblical perspective do not separate human developmental needs in this dualistic manner. Jesus' answer to the question *"Teacher, which is the great commandment in the Law?"* (Bible, 1982: Matt. 22:36) tells us that human completeness is found in responding to spiritual, social, and physical needs together. The prophet Isaiah also ties the human relationship to God and his response to human need tightly together in Isaiah 58. The apostle James, probably the most pointed of biblical writers in integrating the physical and spiritual, says, *"faith by itself, if it has no works, is dead"*, (Bible, 1982:James 2:17). It is thus safe to say that the Bible integrates what the Enlightenment separates and that it allows no room for a *"Christian dualism"* in which all the elements are there but separated.

A consequence of Christian dualism is the division it creates in the ministry arms of the Church. It permits Churches and overseas missions agencies to see their calling as either relief or development or evangelism and church planting (see also Moffit in Samuel & Sugden, 1987:234-253).

It thus underlies the great debate between liberal and conservative churches over the social gospel. It encourages pride in Christian liberals who are involved in a primary ministry to physical needs, and at the same time, it causes conflict in Christian conservatives with the emphasis on evangelism.

A dualistic view is at best unhelpful to the life and witness of the church and at worst it turns the *"people called"* away from God's purpose for their development and this diminishes and discredits God's plan for creation (Moffit in Samuel & Sugden, 1987:234-253).

No single aspect of the ministry of the church is meant to stand-alone! A more unified and holistic approach is needed especially in development so that every biblically based activity of the community of believers in the civil community should assist in bringing human beings towards the place of complete reconciliation with God and complete reconciliation with their fellows and their environment.

3.4 SERVING THE POOR: THE BIBLICAL COMMAND

It is not the intention of the study to justify exegetically why the Church is involved in social action and that it has a social function. Being involved in (community development by) serving the poor is not an option in terms of Christian doctrine, but it is a biblical injunction (compare Bible, 1982: Luke 4:18-19 with Matt. 25:42-45). For the followers of Jesus Christ to serve Him, is to serve the poor.

The nature of this commitment implies that the Christian way of life is not only a spiritual action that is unrelated to the service of humanity but a practical mandate for social consciousness and concern for humanity.

The issue of Christian social involvement is no more whether the Church should become involved in society, but how and where it should become involved (see Christenson, 1974 in Liebenberg, 1996:93). It is important to note that the focus of such Christian action is to meet people at their point of need in the same manner as demonstrated by Jesus Christ in the Gospel narratives. Christian social action is thus a physical action that serves as a demonstration of a spiritual "reality" in which there is a union between God and humanity and people and people (Matt. 22:37-39; 25:42-45).

According to the Christian doctrine, followers of Jesus Christ are bound by God's all-encompassing dedication and commandment towards the poor and towards addressing their needs by virtue of their identification with Him. If the Church is to remain the Church of Jesus Christ it cannot withdraw itself from the poor, but it should rather increase its involvement with the poor (Roberts & Burger, 1994:6). Increased involvement with the poor would mean that, in terms of the model of the New Testament and early Church, and in agreement with the participatory development paradigm, the church should adopt the approach of incarnation which is true to its God-given calling and nature (living among, within, sharing, reciprocating, kenotic serving) in order to meet these criteria. Sheppard (1985:201) illustrates this fact by describing the model church as one which *"stays present in the neediest areas and continues to believe and worship, recognises, develops and supports local ability within the church and outside it. Serves people where they are. Tries to understand and obey the Word of God for both rich and poor"*.

In essence, Christians are bound by their worship of God, to live up to His view of humanity and His command to love and serve the poor. This commission is not an option, but an integral part of what practical Christianity should entail and as such form a *"hegemonic basis"* (Liebenberg, 1996:95) that is conducive to the process of development.

3.5 THE CHURCH AS A CATALYST FOR COMMUNITY DEVELOPMENT

In terms of the hegemonic nature of the biblical commitment for the Church to serving the poor, the Church should serve as a "relatively" successful catalyst for development. The degree of success is related to the availability of resources and strengths with which the Church is endowed and the ability of the Church to advance development by means of stimulation, promotion and absorption into the process of development (Moltman, 1969:93).

For Christians, development has two dimensions to it: **theological and contextual** (Hiebert, 1985:75). Theologically, the Church's vision of its mission and motivation must emerge out of its fundamental understanding of the nature of God, humans, the Fall, redemption and the Kingdom of God. Contextually, this development process must promote self-reliance in meeting basic individual and community needs; it

should progress toward the equitable distribution of human, economic and material resources; and it should provide each person with an opportunity for fuller participation in the economic and political life of his/her community or country, providing personal life-experiences which are consistent with God's intentions for humankind (also see Beals, 1987:85).

The basis and motivation for the Church's role in development is its relationship with and its calling by God. The Church, other than the secular agencies with its altruistic goals, does development out of its sense of God's concern for humanity and in obedience to God's plan. The Church has a different perspective on history. The Church knows about God's intention for the world, which was set forth already in creation, reaches its ultimate consummation in the return of Jesus Christ and the future He will bring to the world, viz. a viz. the consummated kingdom of God. Yet, the Church should not repeat the mistake of not relating God's particular activity in the history of His Church and His people to His more general activity in all-human society. Jesus' kingdom is not to be identified with the Church. Much more than that, it is the establishment of God's rule over the cosmos, the whole creation (Bible, 1982:Eph. 1:21-22). Although the Church is a sign of God's rule, His plan to govern all things established in the Old Testament is not fulfilled in the Church alone. Its fulfilment is a universal one, as His rule extends over all creation and all nations. God's present activity in the world, in part demonstrated by his care for the Church, gives it reason to see His kingdom building activity in the history of all the nations and human society.

However, in how far is the Kingdom continuous with history? Do historical happenings help to bring the kingdom that God prepares and will establish in the parousia? Should the Church not protect God's initiative, rather than claiming initiative for itself and in the process endangering itself of absolutising human action? Can the Church map out a conception of the relationship between the kingdom of God and human history that is biblical and that enables its members to commit themselves to pragmatic action in history as a project of the coming kingdom? (see Samuel & Sugden, 1987:128-157). According to Paul, in the everyday life we are to live in Christ; that is we are to mirror his bodily perfection, putting off all things of the flesh and donning the fruits of the Spirit, above all *"love, which binds everything*

together in perfect harmony" (Bible, 1982:Col. 3:14). We must attempt to model the life of the kingdom within the structures of history, as masters, slaves, wives, husbands, parents and children (Bible, 1982:Col. 3-4). Because Christ has risen and brought in a new realm of love, deeds of love bear the marks of the new age and will find lasting fulfilment when that age is fully with us at the return of Christ.

This new age does not deny history but eliminates its corruption, frustration, and sin in order to bring to fulfilment the communal life of humanity. Any deed in any sphere of life, be it social, political, economic or religious, will remain if it is marked by the love of the new order. This fulfilment is not a matter of gradual evolution, however. There is not in society a state of continual progression to a state of perfection. The pathway by which history finds its consummation in the kingdom is paved with suffering, conflict, and judgement. The kingdom at its consummation will redeem and transform deeds of love done in history. Though these deeds will be fulfilled only in the total transformation at the return of Christ, now in the present they are not mere reflections or fore-shadowing of the kingdom within history but the actual presence and operations of the kingdom already begun, however imperfect and partial. The kingdom is present now, but its fulfilment is still not yet.

From this perspective, the question relates to the manner in which the church can take part in, express, and produce the quality of personal and corporate life that will be fulfilled in God's kingdom. Such action will involve both the announcement of the kingdom and the action in keeping with its qualities, which are eschatologically significant, and neither can be reduced to the other. There is a tension between them, that cannot be reduced until the full realisation of the kingdom takes place.

The Christian faith stimulates the Church to look for the actualisation of the kingdom in history in terms of justice, equal access to the creation that God intended for all, and the creation of human community through love, worship, work, and play. In the light of the present and coming kingdom, Christians can invest their lives in the building of a historical order (to the best human politics possible) in the certainty that neither they nor their efforts are meaningless or lost.

Thus, due to this incarnational nature, the approach of the Church should be seen as complimentary to the people centred social development paradigm. In other words, a

Christian approach to development does not mean that the basic principles such as participation, empowerment and sustainability are disregarded. On the contrary, as Elliston (1989:173-174) points out, the incarnational nature is the "*essence of contextualised Christian approach to social ministries*". This approach is summarised in the following six points:

- The change agent has to live with the people;
- The focus should be on the people and their benefits;
- One should address the people within their frame of reference; (CONT'D)
- Emphasis should always be placed on God's will for that time and place;
- The change agent should be in unity with the community and participate in their life processes; and
- Needs of the community are experienced from "inside", therefore, they are not insensitively projected (Elliston, 1989:174; also see Swanepoel's principles of community development in Van Baalen, 1996:24).

These points are in agreement with this study's conceptualisation and understanding of participation. The points illustrated by Elliston (1989:174) also support the idea of participatory action research in terms of a continual educative process and social learning where the change agent becomes part of the reality that is being investigated (see also Burkey, 1993:61). Liebenberg (1996:99) assumes that it would result in a more accurate and representative gathering of information that is of critical importance to the successful implementation of programmes and projects. The compatibility of Christian development with this study's conceptualisation of development is also illustrated in terms of participation in Elliston's definition of development. Elliston (1989:87) states that development should "... *provide each person with an opportunity for fuller participation in the economic and political life ... providing personal life experiences*".

Not only does this point illustrate the importance of participation to both approaches, but it also illustrates the interdependent nature of the elements of the development process. The above-mentioned quote highlights the relationship between participation and empowerment. The ability to participate in a political and or

economic manner implies manipulation of power, and therefore the existence of a process of empowerment that could make such manipulation possible. It is important to note that participation is not only the means to achieve empowerment, but that participation is an end in terms of the process to empowerment.

As was indicated earlier, evaluation is an important aspect of empowerment. It enables participants to improve their own situation by better-informed decisions that would lead to sustainable development (Liebenberg, 1996:100-101).

Thus, empowerment and participation in turn constitute a central component of sustainability. Sustainable development must be based on the mobilisation of those resources by the poor in order to address their development needs (Burkey, 1993:208; see also Elliston's (1989) definition of development). Elliston (1989) stresses the importance of the distribution of resources that would per definition imply the continuous flow of benefits to the community. This is in agreement with the analysis of sustainability given in Chapter 2.

3.6 CONCLUSION

It has been argued in this chapter that the Church can be a valued catalyst for community development within the social development paradigm due to its incarnational nature, which is complimentary to the people-centred social development paradigm. The incarnational nature of the Church, as was illustrated, is the essence of a contextualised Christian approach to social ministries and is compatible with the conceptualisation of development in its elements of participation and empowerment.

However, when we shift our attention from the incarnational nature to the ecumenical manifestation of the world-wide Church we discover that the general Christian conscience is no longer specifically concerned about the special identity of the Christian Church. On the contrary, the main concern is the contemporary role of the Church in the development of the world in every respect (Rentdorff, 1969:205). What deductions can be made from the challenges of development for the contemporary role and function of the Church, especially when it comes to the equipping of its workers in community development?

CHAPTER 4

THE CHALLENGES AND IMPLICATIONS OF DEVELOPMENT FOR THE ECUMENICAL CHURCH

4.1 A NEW CHRISTIAN ORIENTATION

The Uppsala Assembly of the World Council of Churches (WCC) already devotedly declared in 1968, "... we accept with our fellowmen our trusteeship over creation, guarding, developing, and sharing its resources" on the basis of the awareness that *"the scientific discoveries and the revolutionary movements of our time open new potentialities and perils for men"*. In 1983 at the assembly of the WCC, in the face of the threats of nuclear proliferation and global warming, a programme was set up called *Justice, Peace and the Integrity of Creation* (JPIC). The convocation at Seoul in March 1990 was a major world expression of the Churches' commitment to life in a new mood, in a new paradigm, viz. the expression of the Church's faith about life in its wholeness (see Pityana, in Koegelenberg, 1995:70-73).

The challenges (problems) of development with their complex economic, cultural, political, institutional, and environmental aspects have with remarkable speed become the very concrete frame of reference for a new Christian orientation.

In explaining the possibility of a theology of development Rentdorff suggests that "... we should rather concentrate on the conditions which make for its emergence and which appear frequently in the discussions of the Church and at the ecumenical level" (Rentdorff, 1969:209). Here then follows a discussion of the main challenging factors that the Church is confronted with in its encounter with development on a global scale.

4.1.1 The participation of the Church in development

This profound and inevitable "involvement" of Churches and Christians in contemporary society represents the inner aspect of the challenge of development. This kind of participation in the process of development and in its tasks means that the development of economic, social, and cultural conditions necessarily entails changes and developments in the life of the Church and Christians as well. This

indissoluble connection between social development and change in the Church is therefore the first challenge to be taken into account in constructing a theology of development.

4.1.2 The ecumenical dimension

The issues of development transcend the boundaries of the established churches, in particular the difference between the "First World" and the "Younger" Churches and present themselves in practice as challenges which face all Christians at a world level. Christians encounter one another in development aid, both as givers and receivers, both as challengers and challenged. Seen as a whole, the issue of development has given birth to a new form of Christian unity in the world. Rentdorff emphasises this phenomenon so aptly; *"... the oikumene has ... begun to constitute a unique, independent Christian entity because of the worldwide problem of development ... (Rentdorff, 1969:210).*

4.1.3 The secular dimension

It was significantly realised amongst progressive representatives of the ecumenical Churches that a meaningful participation of the Churches in development could only take place within a wider relational framework, which has to go beyond a restricted or confined ecclesiastical paradigm (Swart, 1997:42). Rentdorff (1969) stipulates that a meaningful contribution by theology and the Church to development could only come about by way of supplementation and co-operation with other bodies or actors from the 'secular' realm. This means that the Church itself could only play a modest part in development, which, given the great complexity and diversity thereof, are far beyond the competence of the Church to solve by itself. Consequently, any development work, which were to be undertaken exclusively by the Church would be either arrogant or naïve. Strategically and in practice, the need therefore was for co-operation with all social, national, and international bodies engaged in development work (Swart, 1997:42; Rentdorff, 1969:210).

4.1.4 The poverty dimension

In the sense of the Churches solidarity with the poor, the development debate and involvement of the ecumenical movement thus constitute a clear merger with that

branch of Christianity with which it had been closest associated, namely Liberation Theology (see Swart, 1997:43). Itty, a former director of the Commission on the Church's Participation in Development (WCC) writes in the 1970s that development was being regarded as "essentially a people's struggle in which the Poor and Oppressed should be the main protagonists, the active agents and immediate beneficiaries (Itty in Swart, 1997:43). In the process of emancipation, the Church's own role is essentially a supportive one, which involves the distinct task of conscientisation in particular contexts. This consequently, comprises the meaning of solidarity for the Churches. However such commitment to solidarity with the poor soon became controversial in the ecumenical debate, as a number of questions were being asked about the identity of the poor, their capacity, whether Christians should endorse every strategy adopted by the poor. Other issues like the relationship between poverty and righteousness and the Church's relationship to the non-poor were also raised.

4.1.5 Networks and Macro-level factors

Dickinson in Swart (1997:43) points to a greater sophistication which development in ecumenical thinking and praxis in recent years has brought about. For instance, the shift to the development of networks of people or people's movements, vis-à-vis project and institutional approaches. Further, far greater attention was also given to macro-level factors, such as studies on the role of transnational corporations, analyses of modern technology's tendency to concentrate on power, critiques of the information and communication industries and how they have been used to exert enhanced control on the weak, assessment of how Western-style medicine has often created unnecessary dependencies of the poor on health professionals and the pharmaceutical industry, and closer investigation into the debt crisis of the poorer countries and the way in which it favours the affluent nations (see Dickinson in Swart, 1997:44)

4.1.6 Holistic perspective

It was in the 1980s that an integrated or holistic perspective on development emerged in ecumenical thinking. More than ever before, there emerged during this period a consciousness of the integral connections between all of the major justice

questions facing the world's people. For instance, it was realised that racism was deeply connected with economic injustice; and that sexism constituted a resistance to social development; that ecological disaster compounded pressures on the poor and made justice more difficult to achieve; that militarism and the enormous costs of 'security' exacted their disastrous toll on human and financial resources; that contemporary consumerist values presented a serious distortion of humanistic and justice values; that population pressures exacerbated environmental degradation (compare also the position of health (TB & Aids), poverty, education, political corruption, etc). Consequently, it was on the ground of the recognition of the interlocking character of all the above issues, and more, and their negative impact on prospects for the justice and dignity of the poor, that the ecumenical movement deliberately started to work towards a comprehensive vision of what they perceived society ought to be (see Report on "Justice Peace and the Integrity of Creation", 1990 in Swart, 1997:44).

4.1.7 The Epochal Crisis

Küng in Swart (1997:56) made the assumption on the basis of a finding by an international, inter-disciplinary symposium held in Tübingen (1989) that the world-wide crisis was at once political, epistemological, social, cultural and ideological, physical and psychological, as well as sexual; that a paradigm change in theology was needed on the basis of this epochal crisis. In addition, as set out by Küng, it was acknowledged that a new theological paradigm has to reorientate itself to a new *"paradigm of humanity"*, of common humanity as the only possible means to a viable future. In particular, such commonality would fundamentally involve 'the integration of women's history in history itself, but it also has to be determined by a new relationship between human beings and nature; by a new viable symbiosis of human society and the natural environment (Küng in Swart, 1997:56).

It is on this basis that Swart (1997:58) construes that "such thinking of doing theology necessarily implies a new dimension of ecumenism". For the Churches and theology this requires the "transition from particularistic to universal thinking" and from "controversial to ecumenical theology" (Swart, 1997:56). Again, whilst this first of all pertained to a transformation within Christianity itself, such inner-Christian oikumene for its part has to serve as the model for a future oikumene of religion and

culture (at least as the way for a new Christian religious approach to the outside, with others in the world). Ultimately then, this challenges Christian theology and the Churches to arrive at a new standing of 'relative absoluteness', which consequently would have 'countless consequences for the understanding of Revelation, Christology, Justification, Church, Eschatology and social practice, as well as equality between the sexes (Küng in Swart, 1997:57).

From the above follows that the new paradigm of theology entails fundamentally a political dimension. This new relationship between theory and praxis requires a practical, political hermeneutics, that has to allow for diversity, i.e. different theologies from different contexts. However, above all a worldwide political perspective is required which would take into account all the different continents and all religions (Küng 1991 in Swart, 1997:57). In all, such politics would aspire to the unification of all theological traditions that strive for the common goal of all-embracing human emancipation (compare what Schillebeeckx calls, '*the cry for the human*' in Swart, 1997:57).

4.1.8 The Challenge of Information

Rentdorff (1969:211) mentions that the involvement in the process of development brings the Church face to face with the matter of information. At every concrete point in the development process where the Churches or Christian groups may be involved, there already exists a complexity of scientific literature and a large source of relevant international experiences. And because responsible and mature participation in the development process is possible only on the basis of well-established understanding of and accurate information about the complex areas to be considered, these stores of information must become generally accessible to those who wish to participate actively in the process of development (compare Rentdorff, 1969:211).

In this respect the Church is faced with a twofold difficulty. On the one hand, the Church has to take steps to produce an objective understanding of the complex problems involved in development and, therefore actively enter the process of development research. On the other hand, the Church has the tasks of forming opinion, i.e. of influencing congregations and Christians by means of information to

enable and motivate them to exercise the Church's calling. In the process, the Church could be faced with the dilemma of a conflict between the traditional content of its ministry and the explosive amount of information forced on it by its responsibility to the world. However, this remains the social responsibility of the Church. The contextual questions that arise are: Does the Church show enough interest; has the Church got the will; and of equal importance, does the Church have the commitment?

Having analysed some of the most prominent challenges (issues) posed by development on a global scale and their implications for the contemporary role of and functional requirements for the Church, let us explore the implications for the training of Church Workers and the design of curricula.

4.2 A PARADIGM SHIFT IN THEOLOGICAL EDUCATION

Mainline denominational theological curricula have followed the dictates of rural and suburban ministries, focussing primarily on the professional clergy model. Such a model emphasised a managerial approach to organisation and maintenance of congregational ministry from inside the institutional structure. An individualistic approach to pastoral care has not taken seriously the social structures that contribute to spiritual crises - they too must be understood and transformed. Similarly, the realities of multiculturalism have been reduced to addressing racism as a flaw in many seminary curricula rather than the social challenges presented by increasing mobility of racial, ethnic and national groups. As congregational leaders find themselves confronting enormous community needs, such as employment, housing opportunities, basic health care, good education, safety, family and societal violence, environmental and safety concerns, there is little in their seminary background to prepare them for ministries incorporating community development. The issue is far more complex than simply assuming old philosophical postures of theory versus praxis or academy versus community polarities. The reality is that some of the most devastating human and environment challenges of the new global market reality and post-modern society are to be found in the South African society (urban and rural) where traditional approaches to theological education have not proven effective in preparing clergy to address these *development realities*. Theological education needs to move beyond its traditional bifurcation of theory and

practice, which is often at the expense of practice. Development complexities will require a more comprehensive and creative approach to theological education.

This research has as outcome to bring a development focus into the core of the larger arena of theological education - the possibility of an interdisciplinary pedagogical method came to the fore. The issue at the core of the discussion about course and programme description is, should development ministry constitute a theological discipline in its own right or should it be more intentionally woven throughout the theological training curriculum. This again is related to the issue of excellence in theological education. The emerging vision of a theology of community development raises among others all sorts of possibilities in terms of curriculum development, advanced degrees publications, colloquiums and teaching posts, as well as the social responsibility of the Church.

It was argued in the discussions on programmes (see Annexure E) that not only should instruction be interdisciplinary, but it should also be distinctly contextualised. Developing training programmes will entail involving non-traditional teachers (such as from social sciences, management sciences and NGO's), non-traditional venues (the peri-urban and rural settlements as classrooms), and forging non-traditional partnership (with, for example, community based organisations (see Liebenberg (1996) or non-accredited training programmes, like Human Scales Development). If theological institutions are to influence the shape of the ministry in the marginalised peri-urban and disadvantaged rural communities in the twenty-first century, theology and the Church have to start by addressing what has been a rigid boundary between the academy and the community, i.e. a lack of social responsibility. Greater pedagogical sophistication is needed as we train Church and community leaders for the complex challenges of ministry amongst the poor. Old biases about the nature of theological education must be transformed into a deeper understanding of all the partnerships that might be necessary for effective teaching.

As communities of faith and learning, theological institutions are challenged to lead the Church to respond to the urgent needs of community development and to reach new horizons in theological education, by keeping theory and practice together in creative tension and by breaking down the walls that separate the various fields of

theological education, thus building up a theology and a ministry of integrity and wholeness.

4.3 Conclusion

Having argued that the challenges of development with their complex economic, cultural, political, institutional, and environmental aspects have become the concrete frame of reference for a new Christian orientation, it was realised how much the Church has neglected its social responsibility and how much the Church needs to be empowered in order to fulfil its contemporary role in society. Part of the equipment of the Church to fulfil its calling in public life is its ministerial training programmes. In the following chapter curricula for community development in Practical Theology are being designed as an effort to address and facilitate the social responsibility of the Church.

CHAPTER 5

A DESIGN OF CURRICULA FOR COMMUNITY DEVELOPMENT IN PRACTICAL THEOLOGY

5.1 INTRODUCTION

Twelve curricular issues have been considered to ensure a complete, appropriate and functional design of the curricula, viz. purpose, needs, control, costs, delivery systems, content, selection of learners, timing, evaluation, selection of resources, spiritual formation, and evaluation (Elliston, 1989:198-209).

In considering these issues, at least five different perspectives have been brought to bear on each of the curricular issues, mentioned above. Each of these perspectives affect the design of the curricula with the introduction of values, options and constraints.

Perspectives considered in the design of the curricular include:

- perspectives from the community to be served by the learners;
- perspectives from the learners themselves;
- perspectives from the subject matter in theology as well as community development;
- perspectives related to the psychology of learning and learning styles;
- perspectives from theological or philosophical value base.

Whenever an educational program is considered, curricular value questions arise. These curricular issues are primarily value issues, which are informed and constrained within the above perspectives.

Addressing these issues from the perspectives mentioned above is for the purpose that the Christian Worker may be fully equipped to serve appropriately and effectively the context and ministries to which the Church is called in the community.

The goal with this design is to implement a curriculum, which is educationally, contextually, and theologically appropriate. The appropriateness is conditioned by the context, which is to be served, by values, which are brought to bear on the design, and implementation both from Scripture and from the view of the people centred participatory development model.

5.2 PROGRAM OBJECTIVES

The general objectives of the curricula are hereby discussed, followed by the curricula design:

- To promote theological reflection on attempts to meet human need in concrete local community development situations. For this purpose opportunities will be created for students to be actively involved in concrete community development work (see Islands of Hope, annexures A, B, E) and to write up, analyse, and reflect theologically on cases of development work. Of special concern in the process will be the attempt to ask, how Biblical norms and perspectives do and/or ought to shape the concrete character of community development work.
- To seek further clarification on theological issues relating to community development, viz. the relationship of community development to *Diaconics* and the *total mission of the Church*. In this chapter curricula are being designed on three levels in line with the hypothesis and based on the theological issues and source material:

The following are the curricula as designed on three levels in line with the hypothesis and based on the theological issues and source material:

- A Master's degree in Practical Theology (see p.49) in line with the programme concept which forms the nucleus of the new framework for higher education (see White Paper on Higher Education 1997).
- a Post-graduate Diploma specialising in Theology and Community Development (see p.60)

- a diploma course in congregational theology and community development for seminaries (p.64)

5.3 M.PHIL IN CONGREGATIONAL THEOLOGY AND COMMUNITY DEVELOPMENT

5.3.1 Name of program

M.Phil. in Congregational Theology & Community Development

5.3.2 Proposer

K.T. August

5.3.3 Objectives

5.3.3.1 General

The subprogram is aimed at the theory and praxis of the management of transformation processes in congregations and communities from within a practical-theological, ecclesiological perspective with the aim to develop and promote value-based leadership and facilitate community development.

5.3.3.2 Target public

- Students of Theology and graduates in Theology who are interested in development
- Ministers and teachers of Theology
- Workers in church-related development projects and programs
- Development workers (NGO's and CBO's) who are interested in the religious dimension of development.

5.3.3.3 Nature of what is to be taught

With the aid of a praxis methodology in Practical Theology and Missiology candidates are trained in empirical research methods (social learning method) to analyse their context, to formulate the religious-social problems of persons, families,

congregations and communities and to address these issues in a process approach on the basis of a value-based theological theory. The training is holistic in nature.

Leadership training involves more than mere academic formation. Attention is paid to basic communication, conflict resolution, process management, management, and spiritual-ethical development skills. Christian spirituality focused on the formation and deepening of integrity, is an essential component of leadership development.

5.3.3.4 *Expected outcome*

- Ecclesiastical- diaconic and value-based leadership focused on congregational and social transformation and the spiritual formation of faith-based communities (FBO's) from within the Christian ethical perspective of justice and righteousness.
- Ministerial and leadership skills with a view of the process-oriented development of people and communities.
- A sharpened diaconic and social awareness to bring about social responsibility and value-based life in a multicultural society.
- It is further envisaged that research within this program will develop an understanding (knowledge) for theological identity of the Church as well as the nature and structuring of community processes and theories of transformation within specific contexts unique to the Southern African (and perhaps African) situation.

5.3.3.5 *Alignment with the objectives, vision and principles of the Bill on Higher Education (1997)*

The course is fully aligned with the objectives of the White Paper.

The program strives to reconstitute the discrimination that existed in the past; to create optimal opportunities for learning and the creation of knowledge by means of participatory people-centred empowerment processes; to promote democratic values and to strive for excellence. In this regard, the handling of diversity and the peaceful co-existence within one community are matters of high priority. The design

of the program is focused to serve the need of local communities (especially the marginalised) by means of spiritual leadership skills and specific people-centred skills; and through the process of Participatory Action Research to gain, analyse, and compare the knowledge. Subsequently, the program envisages to market theological research on the diaconic task of the Church (the Public Church) internationally.

5.3.3.6 *Alignment with the mission and vision of the Faculty of Theology, University of Stellenbosch*

The program, from within the unique Christian faith identity, wants to

- Empower congregations and communities by means of value-based leadership development, which can deal with transformation processes and contextual issues;
- Provide continuous theological training, which sustains a praxis base with a lifelong learning ethos;
- Promote and sustain scientific research within South Africa which links with, and contributes to, the discipline nationally and internationally.

5.3.4 Structures

5.3.4.1 *Particulars*

The subprogram is offered over two years as a structured course, three modules per year, and six in total. Every module contains eight academic day contact sessions. Every module has prescribed literature study as well as praxis-based research assignments in which the candidate has to combine praxis and theory by means of theory-critical and praxis-critical analysis with the aim of making relevant recommendations.

5.3.4.2 *Entry and exit points*

The prerequisite entry point is an advanced B.Th. degree, a B.D. degree, or another equivalent theological qualification. The exit point is a M.Phil. - Degree in Congregational Theology and Community Development.

5.3.5 Contents

5.3.5.1 Focus

The focus is on value-based leadership development or -empowerment, which can facilitate congregations and communities to address transformation, and contextual needs responsibly.

5.3.5.2 Details

The course consists of the following interrelated modules, which integrate Practical Theology with other sub-disciplines in the human sciences:

- All students take a common core course, viz. Diaconia and Community Development.
- The common core course contains three sections, viz. a Theological Perspectives on Diaconia and Community Development, the Practice of Community and congregational Development within a Christian ethical perspective
- Sessions are designed to incorporate structured student participation through guided discussions, case study presentations, and critique of prescribed readings, and other appropriate activities.
- The general seminar: Students meet on a regular structured basis in a general seminar which provides them with the opportunity to integrate theory and practice through an examination of their own development experiences and through presentations on relevant subjects.
- Students choose, in consultation with the course co-ordinator, six modules from a provisional list of courses, viz.:
 - *History of the Church and Diaconic work (Mission and Charity, Evangelism and Church -planting).*
 - *History of Community Development (special reference to the South-African context: RDP & GEAR).*

- *Theories of Community Development (special reference to people-centred participatory development).*
 - *The Practice of Community Development (case studies)*
 - *Social contextual analysis (Issues like poverty, unemployment, violence, power structures, democracy, bureaucracy, and capitalism.).*
 - *The value of modernisation and development in view of globalisation.*
 - *Demographic and ecological issues.*
 - *Community Development and the Church (Charity or development?).*
 - *Community Development in theological perspective*
 - *Community Development within a Christian-ethical perspective*
 - *The public image of the Church (the marturia task and/or advocacy role of the Church in society).*
- Other options may be negotiated, depending on the students' interests and needs of the community. The options fall into two categories, viz. Development Studies and Theology, and students are expected to choose at least one in each category.

5.3.5.3 Depth

Depth is sought by addressing the following issues and important components by means of a practical-theological ecclesiology:

- a reliable rendering of congregational /community needs; a reliable analysis of the context.
- Secondly, social and community problems are assessed from a Christian-ethical faith perspective. In this regard, fundamental theological skills are needed to develop principle ethical guidelines, in order that value-based judgements can be made and praxis can be established. The course is structured so that the participants enter into ecumenical/international theological development and inter-religious scientific debate.

- The third component, which is integral to depth development, is the human element. Leadership development is an essential component: integrity, skills, spirituality and role modelling are necessary to realise the program- objectives and to reach the envisaged depths.

5.3.5.4 Coherence

Coherence is achieved by integrating the theological meta-theory which is ecclesio-diaconical with the student's own context which is analysed by means of suitable research methods. The subprogram is aimed at accompanying the student in the process of developing, applying and adjusting praxis-theory which, in addressing the challenges (needs) of the context, will lead to value-based transformation. Key concepts are: *a practical-theological ecclesiology, Christian leadership, Christian ethics, faith and morality formation and Church Diaconics*

5.3.5.5 Disciplinary type

The subprogram is practice-theological and missionary in essence. As such, it is unique and links up with the age-old Christian tradition which is directed to establish a dispensation of righteousness, justice, peace and love in which multi-cultural tolerance and co-operation and ecological sensitivity are operative.

It is practised from within a theological discipline, viz. the Diaconia of the Church. The research methodology is based on inter- and intra-disciplinary methods.

5.3.5.6 Representation of disciplines

The program is design^{ED}ed to link with sociology, the management sciences and statistics in order to support its analyses and deductions scientifically.

5.3.5.7 Access to international contexts

In conjunction with direct collaboration with the "International Academies for Practical Theology" and a whole series of related international discipline-related associations (Religious Research Association, Alban Institute, Reformed Reactions to Modernity, LWF Development Desk, WCC Program for the Integrity of Creation, EMS: Department for Development, Moravian World Missions, Institute for Social Studies

[The Hague], UNCTND [New Development Forum], SODEPAX, Lausanne Committee for World Evangelization, Independent Commission on International Development Issues, Theological Commission of the World Evangelical Fellowship, Participatory Institute for Development Alternatives, Society for International Development, Participatory Organisation of the Rural Poor Programme, International Foundation for Development Alternatives) as the work in the field of various international ecumenical ecclesiastical organisations which subsidise and support the work.

5.3.5.8 Basis for research

Five full-time staff members, two professors, two senior lecturers and one lecturer are directly involved in the subprogram, whilst the other faculty members are engaged on an interdisciplinary basis.

What is more, the matrix/subprogram enjoys the support of the Church and Community Leadership Trust that is funded by the Ford and Pen Foundation. The Faculty of Theology's Bureau for Continued Theological Training and Research (BUVTON) runs a "Congregation and Community" program which has developed an Islands of Hope network to co-ordinate the research, training and service of the subprogram. The composition of the workgroup of the Congregation and Community Program is representative of the Western Cape's demographic composition with members mainly from the historically disadvantaged communities. As such, the subprogram has access to all facets that are required by the specialised research field.

5.3.5.9 Fit with objectives

From the above mentioned it can be deduced that the content of the subprogram correlates with the broad objectives, viz. training and research focused on value-based leadership and community development.

5.3.6. Qualification

5.3.6.1 *Particulars*

M.Phil. in Congregational Theology and Community Development

5.3.6.2 *Fit*

Whereas South Africa and also Africa continuously go through a process of transformation and whereas there are so many social problems to address, the subprogram is focused on the empowerment of community leadership in local communities to facilitate the growth and development of the inherent potential of the different cultural groups and organisations (NGO's, CBO's) and especially the congregations in collaboration with the faith-based organisations (FBO) so that they may be empowered to take responsibility for their needs and reciprocally assist the facilitators to interpret and direct these changes scientifically in a social learning fashion for the sake of capacity building and sustainability. Although development motivations, approaches and results are being studied universally, it stands to reason that these principles cannot simply be applied in a "blue print" top-down manner as was done in the modernisation phase. We, therefore, have to develop our own development programs based on the unique contextual needs, guided by our specific value framework. The postgraduate subprogram, to our knowledge, is a fit and is suitable to meet the challenges of our current situation. The research focuses on identification and analyses of actual marginalised community problems and the design of methods to address these issues. M.Th. research could be followed up by D.Th. research.

5.3.7 Requirements

5.3.7.1 *Details regarding evaluation*

Every module consists of two parts, namely a literature study and a praxis analysis or a correlation between the literature and a case study of the local situation. Some of the modules will be directed at the design of a theological meta-theory (value-based premises and presuppositions) and praxis theory (theories for the design of programs or models and strategies for implementation which address the

objectives). A final assignment which may count 20-30% of the total mark may be required as proof of the skills to write a research design for a doctoral thesis in this field.

5.3.8 Presentation

5.3.8.1 *Particulars*

The subprogram consists of six modules, three per year over two years. The contact sessions are normally eight academic days. During these periods, lectures will be given and reports, analyses, seminars and theories will be discussed and evaluated. Inter-group evaluation and skills training will be exercised in group dynamics, conflict resolution, leadership training, diaconics and evangelism, human scales development training, participatory action research, project management and strategy planning. The subprogram is directly linked to concrete congregations and communities and requires that students be directly engaged in those communities and congregations.

5.3.8.2 *Fit*

Experience thus far has proven that direct and personal contact over a structured period is indispensable in terms of personality development and leadership formation; and that group discussions on specific social issues lead to greater depth, better praxis theory, and adequate strategic teamwork leads to stronger reciprocal empowerment and the formation of networks.

5.3.9 Funding

5.3.9.1 *Expected number of students and ground for expectation*

We expect five to ten students per year based on a survey done amongst Churches leaders, theological institutes and interest expressed by theological students.

5.3.9.2 *Other sources*

The Church and Community Leadership Trust sponsors a chair in Theology and Community development with R100 000 per annum for three years. The Dutch Reformed Church grants bursaries of R1 500 per student.

5.3.10 Infrastructure

5.3.10.1 Adequacy of existing infrastructure

5.3.10.1.1 Knowledge resources:

University library and Internet

As far as literature is concerned, the local library and inter-library facilities are sufficient.

Other resources are case study options and field trips

5.3.10.1.2 Lecturers

Prof H.J. Hendriks (Ministry Practice), Ds K.T. August (Theology and Development), Prof B.A. Müller (Homiletics and Liturgy), Prof C.M. Pauw (Missiology), Prof D.J. Louw (Pastoral Theology), Dr A.T. Smit (Leadership) and Dr C. Burger (Practical Theology: Ecclesiology).

5.3.10.1.3 Physical infrastructure

The Faculty of Theology has sufficient accommodation facilities for classrooms, teaching aids and boarding facilities.

5.3.10.2 New needs

There is a definite interest from ministers and leaders from historically disadvantaged communities who have already been interviewed for registration. We expect that as the course is marketed, the student numbers from these communities will increase, because the new subprogram addresses their needs and vision.

5.3.11 Overlapping

5.3.11.1 This is a unique subprogram without overlapping with other theological programs. Collaboration will be sought with other disciplines to ensure inter-faculty, multi-disciplinary co-ordinations; especially with disciplines outside the theological sphere.

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5.3.11.2 The deployment/utilisation of lecturers

This subprogram will most definitely ensure better collaboration amongst disciplines (intra-faculty) and amongst faculties (inter-faculty). Lecturers from disciplines like Sociology, Economics and Management Science will be utilised in the subprogram.

5.3.12 Leadership

5.3.12.1 Particulars

The lecturer in Congregational Theology and Community Development assisted by the lecturers in Practical Theology and Missiology co-ordinates the program. The departmental secretary provides administrative support.

5.3.12.2 Shortcomings

Bursaries to support students from historically disadvantaged communities are scarce/difficult to come by.

5.3.13 Accessibility

5.3.13.1 Any person with a suitable four-year degree is allowed access to the subprogram. A bridging course in the form of a Postgraduate Diploma in Theology has been created to enable students with a three-year degree or inadequate qualification to acquire the required academic fit.

5.3.14 Integration

5.3.14.1 Details regarding how the proposed program integrates with other programmes to form a coherent comprehensive program.

5.3.14.1.1 Congregational ministry practice

5.3.14.1.2 Missiology

5.3.14.1.3 Post-graduate Diploma in Theology

5.3.14.1.4 The sub-programs form a structural unit within the comprehensive sub-program of Practical Theology.

5.3.15 Other applicable information

With a view of wider liaison and gathering of information within the national context, membership has been taken up with SANGONO (SA National NGO Coalition) and Prodder, HSRC. Initiatives are also followed up to establish an own Christian network for the subprogram (see Annexure H), which will serve the church ecumenically.

5.4 POSTGRADUATE DIPLOMA (PGD) IN CONGREGATIONAL THEOLOGY AND COMMUNITY DEVELOPMENT

5.4.1 Name of program:

Postgraduate Diploma (PGD) in Congregational Theology and Community Development

5.4.2 Proposer

K.T. August

5.4.3 Aim and outline of program

The PGD was introduced to help students who come from different fields of study and want to further their studies in Theology by supplementing their subjects. It is especially relevant for students who want to study at a postgraduate level; who have studied elsewhere to supplement their subjects if their qualifications are not equal to the four-year B.Th.

The first semester offers a broad base and a general orientation. The student is exposed to the following six subjects: Old Testament, New Testament, Systematic Theology, Ecclesiology, Missiology and Practical Theology. The second semester focuses more on Congregational Theology and Community Development to enable the student to acquire specialised knowledge in that area. This also leaves room for interdisciplinary study by means of planned seminars within the Faculty of Theology , University of Stellenbosch.

The student should take note that the supervisor in the *major and specialised area* of the second semester is the continuous contact person and supervisor who should be contacted at the beginning of the course for information about the course. The course could be spread over more than one year in which case the student will pay registration fees for each year as well as per subject. There are three basic presuppositions for the program:

- It is a bridging course between other sciences and Theology.
- It focuses on a need to acquire theological knowledge with a view to personal enrichment for Christian community development work.
- It provides historically disadvantaged students the opportunity to supplement their basic theological qualification in order to qualify for further postgraduate studies in Theology and/or to become involved in Christian community development work.

5.4.4 Two streams are being offered:

- A bridging stream that focuses on continuous post-graduate studies in Theology leading to a M.Phil. and D.Phil.
- A stream focusing on community development, which can be completed at this level.

5.4.5 Program for first semester

All of the six subjects are being offered with a focus on community development. It is more of an interdisciplinary approach involving Old Testament, New Testament, Ecclesiology, Missiology, Systematic Theology and Practical Theology (600 pages per subject). The supervisor, in collaboration with the other lecturers, is responsible for the rounding off of marks at the end of the first semester.

5.4.6 Program for the second semester specialising in community development

The program may consist of an essay (30 pages per subject) which focuses on research methodology and an examination quantity of 1 200 pages. The essay could

be subdivided in smaller directed thematic essays. If a candidate wants to continue with a M.Th. study, an extra examination quantity of 600 pages is required.

The program could also be divided into three examination quantities of 600 pages with a focus on specific areas of interest within the field of study. In such an event, the examination quantity can be taken either in a written form or orally in one or two.

5.4.7 Assessment

- A student obtains the Diploma if he/she has at least acquired 50% in each subject, as well as 50% in the specialised field of development.
- An average of 65% must be maintained if a student wants to apply for M.Th. study.
- Tuition will take place by means of either self-study, or class attendance depending on the need of the student and/or requirements of the lecturer. It is expected of students who do self-study, to contact the supervisor regularly.
- A candidate should submit a project or program report, or an extended essay.

5.4.8 Curriculum (course work and an extended essay)

First semester:

Interdisciplinary block course: Old Testament, New Testament, Systematic Theology, Ecclesiology and Practical Theology:

- Anthropology: Imago Dei, exegetical study on the Sonship of Christ: New humanity
- Exegetical study on Christology,
- Hermeneutical study on Ecclesiology: The Church's presence in the world:
 - Globalisation
 - Poverty/power
 - Violence

- Institutionalised church
- Ethical study on the Pars pro toto nature of the church
- Systematic study on the church as community
- Eschatology: Different types of eschatologies
- Incarnation and historicity of God's act: the immanent historical process and an evolutionary historic conception. Realisable signs of development for the future and the future of God
- Study of Creation: Old Testament, New Testament, and Systematic Theology: The world as nature, as history, as society
- Practical Theology: The ministry of Christ and the ministry of the church (the creative tension and the dynamic interaction). The Church as beginning of the new humanity. The essence of its community/fellowship (gr. koinonia): built on different gifts, containing social, cultural and geographic elements.

Second semester: Community Development

- Overview
- evaluation of development's effectiveness
- Different schools
- Understanding: industrialisation, economic growth and quality of life (The debt crisis)
- Understanding community (social analysis)
- Basic principles of community development
 - Sustainable development
 - Participation and community capacity building (human resource development)
 - Participatory learning and action
 - Indigenous knowledge systems

- Managerial approaches to development (the practitioner)
 - The role of the community development worker
 - Implementation of development projects and programs
- Nature of development environment:
 - Natural
 - Socio-political
 - Economic
 - Psychological and
 - Cultural

5.5 A DIPLOMA COURSE IN CONGREGATIONAL THEOLOGY AND COMMUNITY DEVELOPMENT FOR SEMINARIES

5.5.1 Duration:

This is a three-year course, which presupposes that a student has had a year of orientation in the discipline of theology and is acquainted with the compendium of theological subjects.

5.5.2 Outcomes:

Candidates will be equipped to act as fieldworkers and community leaders in

- Church related development projects;
- CONTENT: development work with a religious dimension in NGOs, CBOs, or FBOs
- the training of development workers for NGOs and CBOs

5.5.3 Content

YEAR 1

- The Church: Diaconic work and Charity - a Biblical Perspective
- Human aid in Mission and Evangelism
- Community Development
- Worldview and development (Ethics of Development)
- Human Scales Development Training (HSD) (1 week)

Practical Work: Each student shall be assigned to a development project/program for training in **participation action research**. A written report shall be presented during the HSD-week (see annexure I) for group discussions.

YEAR 2

Theology and Development

- The challenges of development to
 - Christology
 - Biblical Anthropology
 - Ecclesiology
 - Eschatology

The Church in the Post-modern Society

- The Church as a sociological component (How community-based is the Church?)
- The Church as Faith Based - or Non-government Organisation?
- Public Modes of the Church.

Practical Work: Students shall be assigned to a congregation to analyse the model of a community-based church. Standardised questionnaires will be used as research methodology

YEAR 3

New Religious orientation in Development

- The Humanitarian cum Social Development Model (People-centred participatory approach)
- Value-based Approach
 - Models of development cf. Korten (1990)
 - Values of development ethics
 - Social analysis: poverty, power, violence, demographic and ecological issues

The Church and Secularisation

- The advocacy role of the Church in the civic domain
- Training candidates in advocacy, development management and leadership skills (Human Scales Development Training)

Practical Work: Students do structured practical work at NGOs and write a report on their experiences, which in turn will be discussed in workshops.

5.5.4 Assessment

Students shall write a written examination of 3 hours at the end of every year.

This examination will count 40% and the class-work 60% of the final mark. In order to pass the course students will have to achieve a total mark of 50%.

5.6 CONCLUSION

These curricula have been designed in accordance with the principles of a new theological paradigm of humanity, the incarnational nature of the Church as

community called by God, the principle of holistic Christian action, the people-centred social development paradigm, combined with the theoretical assumptions of the Humanitarian School and the Social Development School. The goal and outcome, which this curricula are designed for are education, which is theologically and contextually appropriate, and ecclesiastical-diaconic and value-based leadership in the Church focused on congregational and social transformation and the spiritual formation of the Church and communities from within the Christian ethical perspective of justice and righteousness.

CHAPTER 6

CONCLUSION

In the problem statement the question was posed, what content must a curriculum have to equip theological students, clergy and lay leaders as community development change agents. This study, based on its hypothesis, is an attempt to design as outcome curricula in congregational theology and community development to equip and empower the Church and its workers to become catalysts for community development. The outcomes of this study call into question the clerical paradigm of theological education, which is oriented in monastic education, i.e. education in matters of faith best happens in retreat from the distraction of the everyday world. This concept reflects the age-old battle in theological institutes with regard to the dichotomy of the so-called *theoretical disciplines* and the so-called *practical disciplines* that has been exacerbated over the years by the influence of academic guilds upon our theological faculties. This is especially true when it comes to development ministry, where it has become clear that faculty programmes are simply out of touch with development needs of today's South African society.

Theological education must become self-critical at this point - looking at the historic and sociological reasons for the preservation of the withdrawn academy. What purpose is served by such decontextualisation; or more to the point, whose purpose? Is it that of a ghetto Church? Are we not with-holding educational resources from our students and from the community as well; and thereby shirking the social responsibility of the Church?

The experience of the 1998 academic year at the Moravian Seminary of training leaders in development ministry has shown that such education challenges the traditional boundaries between the classic disciplines, between theory and praxis, between the academy and the community, between the credentialed and the non-credentialed. Theological education, in order to be effective in development education must link faculty, students, congregates, and members of the community in organic ways in order to better understand the systemically oriented challenges that confront the poor, whether rural or urban. Thus, the question is not only if

development ministry should be included in the theological curriculum, but also how it should be taught. It therefore means a different pedagogical approach that is interdisciplinary, ecumenical, contextual, and experiential.

This approach, which is in essence the method of participatory action research (PAR) and participatory learning and action (PLA), opens possibilities for practical exposure and internship assignments ranging from congregational contexts to assignments with homeless shelters, community organisations, community development projects and programmes, cross-cultural ministry or indigenised evangelism in order to develop deeper expertise. Effective ministry in development results from training that is at once intensely theological and practical. The praxis of education becomes the great pedagogical challenge before the institutions.


As those charged with the preparation of Church and community leadership, theological faculties cannot claim to be innocent bystanders in the process of the systemic impoverishment of the community. The Faculty of theology must reclaim their social responsibility as partners in the struggle for survival and the transformation and conscientisation of the community.

Theological training is indeed being aided in the design and/ or revision of curricula by the agenda of development itself. Disciplines usually foreign to the academics of theological education need to be incorporated into our courses: Sociology, economics, education, land-use policy and planning, administration, public health, development planning, community organisation and management - i.e. a multi-disciplinary approach.

The goal of development theological education is the cultivation of passionate and effective leadership for ministry in the community - from the rural to the urban. The pedagogical process required is one of learning and doing, research and reflection in the context of ministry. Its methodology must be dialectical and dialogical, interdependent and interdisciplinary. As an educational value, it affirms multicultural diversity and employs the principal of collaboration. Its approach to theology, from any Christian tradition, is necessarily one of empowerment and transformation. The outcomes should equip the candidates to be able to provide pastoral care, facilitate development and do social analysis while recognising the inter-relationships. The

recognition of the potential of the program for *the priesthood of all believers*," **equipping the Saints**, (Bible, 1982:Ephesians 4:12) should not dilute the process of theological training but in fact, enrich it.

Finally, development theological training aims at a hopeful sustainable outcome for the community. Establishing vital alternative communities (Islands of Hope) are in progress to run counter to so much of the culture that values structures over people. Development Ministry then, is not a commentary or pronouncement of the development predicament. Done effectively it celebrates the potential and the possibility that the poor hold, while critically analysing those systems that oppress, and work strategically with increased sophistication to bring about transformation. As the Church enters the twenty-first century, authentic development ministry in development context(-s) presents some of the most complex and challenging opportunities for theological institutions, leaders and congregations. This means that for community development theological education to be authentic and relevant in its engagement and reflection it must be theoretical, global, missional, spiritual, polycultural, prophetic, collaborative, empowering and transformative.



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ANNEXURE A

MINUTES OF MEETING: CHURCH AND COMMUNITY, MAY 1998

CHURCH AND COMMUNITY WORK GROUP
MINUTES OF MEETING
HELD AT THE RESIDENCE OF DR J HENDRIKS
ON TUESDAY 12 MAY 1998 AT 10.00

1. WELCOME

The Chairperson opened the meeting in prayer and welcomed all present.

2. PRESENT

Donald Gantana (DG), Angeline Swart (AS), Laurie Gaum (LG), Pieter van Niekerk (PvN), Petrus Carstens (PC), Karel August (KA).

3. APOLOGIES

Chris Wessels (CW), Basil Leonard (BL), Martin Pauw (MP).

4. RESTATING OUR VISION

- 4.1 Our development work must be done from within our congregations.
- 4.2 Congregations must be involved and join forces in this noble mission of starting development projects in communities for the sake of the poor people.
- 4.3 Communities are broken, hence our vision to have as outcome of our projects: restoration, reconciliation, healing and social transformation.
- 4.4 Projects should be engaged which we could manage positively on the short term for the benefit of the people.
- 4.5 Because the church has a positive image in the poor communities, it calls for a deliberate and purposeful organization to tap this benevolence for the sake of assisting the poor in their quest for providing in their basic human needs (BHN).
- 4.6 Theological training and ministerial formation have to be designed so that ministers could be efficient in their ministry within the community.

5. COMPONENTS OF THE WORK GROUP

- 5.1 Lecturers involved in ministerial formation and theological training: involve students in the analysis-action-reflection process (the social learning and action approach):
 - to develop Christian leaders for communities of faith, and
 - to involve students and ministers in community development.
- 5.2 People involved in community projects
These are the people who will facilitate the information and opportunities for the 'Islands of Hope' project.
- 5.3 Specialists
These people will assist us with establishing a network and will act as resource persons. In this regard Naas, AB, J Niederheitmann were mentioned.

6. IDENTIFYING PROJECTS

- 6.1 Two project applications were received, viz.
 - 6.1.1 Transkei: Malangeni
 - 6.1.2 Gugulethu: J L Zwane
- 6.2 It was decided to allow the following members to recommend additional projects (see 6.5):
 - 6.2.1 DG, AS, PC, JH.
- 6.3 Requirements
 - 6.3.1 Develop people in need (BHN).
 - 6.3.2 Facilitate the exposure of theological students and community leaders to the BHN in order to equip them for development work in these communities.
 - 6.3.3 Developing a theology: A meta theory, a practice theory and a strategy (people-centred approach which will ensure diversity).

- 6.4 Project application profile
- 6.4.1 *Malangeni (Umtata)*: Project of Reformed Presbyterian Church. A centre of containers; a bakery project; a small business undertaking. (Accommodation facilities for students are available. Students could assist the staff.)
- 6.4.2 *J L Zwane (Gugulethu)*: Project of Reformed Presbyterian Church. A centre of containers involved in:
- skills training for the unemployed
 - after school care centre (assist pupils with study skills and homework).
- Approach: community-oriented: people come with requests. Numbers: Vary between 30-70 at any given time; Donors: Presbyterian International Church. Project Manager: Rev Spiwo Xapile. Other contact persons: Laurie Gaum, Jan du Toit (Professor, Industrial Psychology, U.S.)
- 6.5 Additional projects
- 6.5.1 DG: - *Grabouw stelter*: The churches should become involved
- *Sir Lowry's Pass*: Phoebe project (bakery)
 - *Community College Trust*: Sponsored by the farmers: Training of poor inhabitants of Elgin/Grabouw
- 6.5.2 AS: - *Philippi: Lutheran Co-ordinating Committee (LCC) Project*: Community centre: own projects, children and youth groups, assistance to matriculants. Governing body: L.C.C. Sponsored by: Bröt für die Welt. Contact person: Barbara Schmidt.
- *Masizakhe: Moravian Church*. Mostly projects on mission station; one project in city, viz Matroosfontein: carpentry, needlework, catering, etc. Project where students could become involved: Pella/Atlantis: agricultural project. Sponsor: Church of Baden, West Germany.
- 6.5.3 PC: - *Bloekombos (Kraaisfontein): Peninsula Council for Church Co-operation (DRC)*. Assist two evangelists with brickworks so that the Independent Churches could become financially independent. Assist them to build a church and community centre. Many other projects have been initiated to help communities and individuals to become independent entrepreneurs (cf SARFAT). Students could also learn from these projects how to manage projects, etc.
- 6.5.4 PwN: - *New World Foundation: Steenberg*. Fight against gangsterism in Lavender Hill.
- 6.5.5 JH: - A project should be identified in the local context of Stellenbosch.

7. PEOPLE TO BE INVITED

Johan Graaf, Pieter le Roux.

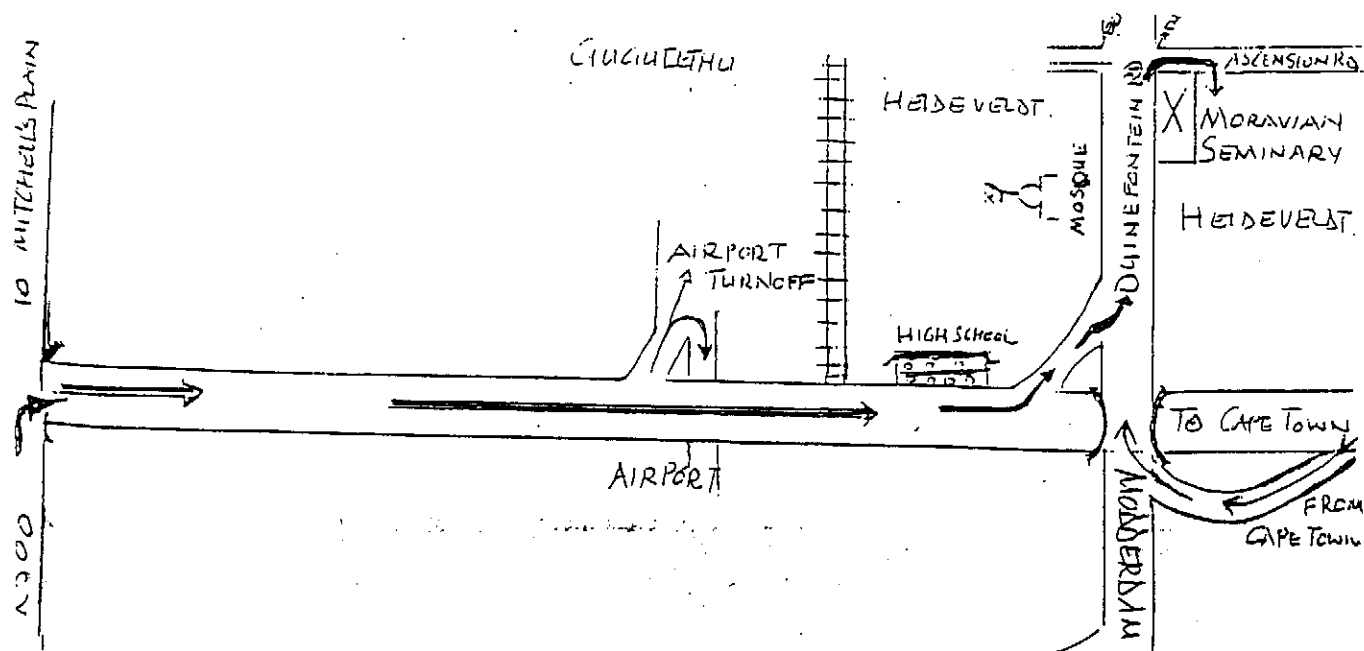
3. ORGANIZATIONS TO BE CONTACTED

Uniting Reformed Churches (SDB) and the NG Church (DB).

9. NEXT MEETING

23 July 14.00-17.00 at JL Zwane (Gugulethu); meet at Moravian Theological Centre, Heideveld.
See map below.

10. CLOSURE



ANNEXURE B

MINUTES OF MEETING: CHURCH AND COMMUNITY, MAY 1998

CHURCH AND COMMUNITY WORK GROUP

MINUTES OF MEETING

HELD AT JL ZWANE CENTRE

ON JULY 23, 1998 AT 14H00

1. WELCOME

The chairperson (JH) opened the meeting with a prayer and Bible reading from Ps 23, after which he welcomed the members present

2. PRESENT

Angeline Swart (AS), Petrus Carstens (PC), Naas Swart (NS), Marian Liebenberg (ML), Spiwo Xapile (SX), Laurie Gaum (LG), Austin Jackson (AJ), Karel August (KA), and Jurgens Hendriks (JH).

3. APOLOGIES

Chris Wessels; Basil Leonard; Martin Pauw, and Lydia Burger.

4. IDENTIFIED PROJECTS (ISLANDS OF HOPE)

4.1 JL ZWANE and MALONGENI (Transkei)

SX and LG pledged their support for the Islands of Hope projects.

Profiles of students have to be drawn up to enable projects to draw on students' skills and availability during holidays.

The student involvement program will be developed in such a way that commitment, discipline and control are ensured. The program should really enhance both the projects and the academic exercise.

4.2 THEMBA LABANTU LUTHERAN COMMUNITY CENTRE: PHILIPPI

A report was submitted by AS

Possible involvement of students:

- Support for NGOs using the Center, e.g. physio- or occupational therapy for the handicapped children; support programs for their parent;
- Involvement in the children's program (200-300 children are engaged). It is envisaged to offer programs every second week;
- Help in getting the study center off the ground again by analyzing the mistakes of the past and establishing the present needs, as well as assisting in tutoring and supervision;
- Doing needs assessments and initiating new projects such as literacy classes.

4.3 MASIZAKHE

The Pella Agricultural Project would welcome a visit and cooperation.

4.4 BLOEKOMBOS

ML was introduced to the meeting by PC as the person responsible for the project. She expressed concern about students' commitment and continued involvement in projects. Project would welcome cooperation.

4.5 LEBANON PROJECT

AJ, an Anglican priest from Botrivier - the parish of St Mary's, was introduced by JH. He is presently on sabbatical and has offered his services to the dept of Practical Theology.

After the initial background to the Fruit Farmers Equal Partnership Project, he briefed the meeting about Unifruco (chaired by Dr Paul Kruger) and the Trusts that were formed with the new tenants on the farm, Lebanon. A hundred houses were made available and some of the uprooted congregants of St Mary's (Houwhoek) could move onto the farm. Three trusts were formed with the people, viz.

- The Lebanon farming Trust (operations of the farm)
- The Lebanon Workers Trust (earnings of workers)
- The Lebanon Community Trust (community development of the village)

The Needs are empowerment and capacity building of the community of workers. At present an Irish community worker is serving the community, but the people find it difficult to relate meaningfully to him. He was appointed because the Irish government is sponsoring the post.

5. SCHEDULING OF VISITS (agenda items 4&7)

The director (KA) will make the necessary arrangements in consultation with JH.

6. NAAS SWART (Agenda Item 5)

A brief introduction was given on a network for Christian Social Action, which could be operationalised in five areas:

- Information source: exploring organizational base of development or community development in SA.
- Networking: creating, building contacts, partnerships and opportunities and creating internships for students.
- Consultation and facilitation: Christian movements, church groups, students of theology and development studies seeking to engage in development work.
- Training and education: utilizing the Human Scales Development program as basis to gain experience.
- Labour focus: building contacts with broad labour movements and creating alternative employment facilities.

OWNERSHIP: to be linked to Church and Community Development Program, Ecumenical church movements, congregations and donors.

7. CONTACT WITH DIACONIC WORK OF CHURCHES

It was decided that KA, who already made contact with NG Church (Diens van Barmhartigheid: ds. WC van der Merwe) and the Moravian Church (Dep. of Development and Diaconic work: Ms N Wessels), would also contact the URC (Peninsula diaconic work).

8. NEXT PHASE

The meeting decided to structure the practical work on the ground by developing a structure that can utilize the institutions (FT:US & MTS) and congregations in working with the projects to meet their needs, build capacity and work towards sustainability.

9. NEXT MEETING

To be called as soon as visits to projects have taken place and profiles have been completed.

K.TH. AUGUST
MINUTES RECORDING SECRETARY.
1998, AUGUST 11
FACULTY OF THEOLOGY
US

ANNEXURE C

INFORMATION QUESTIONNAIRE REGARDING ISLANDS OF HOPE

Information required to identify possible islands of hope

1. Name of project:
2. Organisation:
3. Members of management committee of project:
3. Aims of project:
4. Target group:
5. Community served:
- 6.1 Which churches/volunteers are involved:
- 6.2 What does their involvement entail?
- 6.3 How did this involvement develop?
- 6.4 How is this involvement co-ordinated/developed?
- 6.5 What is the (theological) motives/goals for their involvement and how do they see these fulfilled?
7. History of project:
8. Partnerships/networking involved:

9. Describe successes/positive aspects of this project:
10. Describe problem areas/negative aspects of this project:
11. Are there ways in which this study group can help your project to improve its functioning?
- Contact person: Tel no:
- Proposed by:

ANNEXURE D

PROPOSALS FOR DISCUSSION ON ISLANDS OF HOPE

Proposals for discussion on "Islands of hope"

Defining Islands of hope for study purposes

Projects which have been running for at least a year within an established (existing for two years or longer) organisation, aiming at people development and where preferably different churches/congregations are involved.

In the selection of the projects it will be important that the widest possible variety (e.g. in terms of target groups, communities served, churches involved) be represented.

Points for discussion:

1. While visiting some of the projects of members of the study group, we realised that we have certain common problems: like lack of facilities and funds, transport problems, a need for staff training and the need to respond to internal community problems which effect projects. It was also felt that by networking members can draw from the existing fields of expertise which were represented amongst the broader group.

2. We recommended that the selection of the "islands of hope" will not be finalised before the expansion of the group, so that the new members will also be able to contribute to this process.

3. How will we go about to recruit projects when we want to nominate them? We need to consult community members involved, but must be careful not to create expectations which we cannot fulfil. On the other hand they might want to know what will be in it for them.

4. We found the project visit very rewarding, and wanted to recommend that a similar tour can be organised for the broader group, e.g. when we meet next term. Unfortunately it will mean that we exclude projects in rural areas!

5. How inclusive will we be in terms of the selection of projects? Will we include projects which were not initiated by church groups?

6. Will these islands of hope be the target for this group's intervention?

ANNEXURE E

**NOTICE AND MINUTES OF MEETING: CHURCH AND COMMUNITY,
22 OCTOBER 1998**



UNIVERSITEIT VAN STELLENBOSCH
UNIVERSITY OF STELLENBOSCH

13 Oktober 1998

Gemeente en gemeenskap-navorsingsgroep

Broeder/suster

Neem asseblief kennis van die volgende byeenkoms:

Datum: Donderdag, 22 Oktober 1998

Tyd: 13:30

Plek: Kerkentrum, NGK Brackenfell (kaart aangeheg)

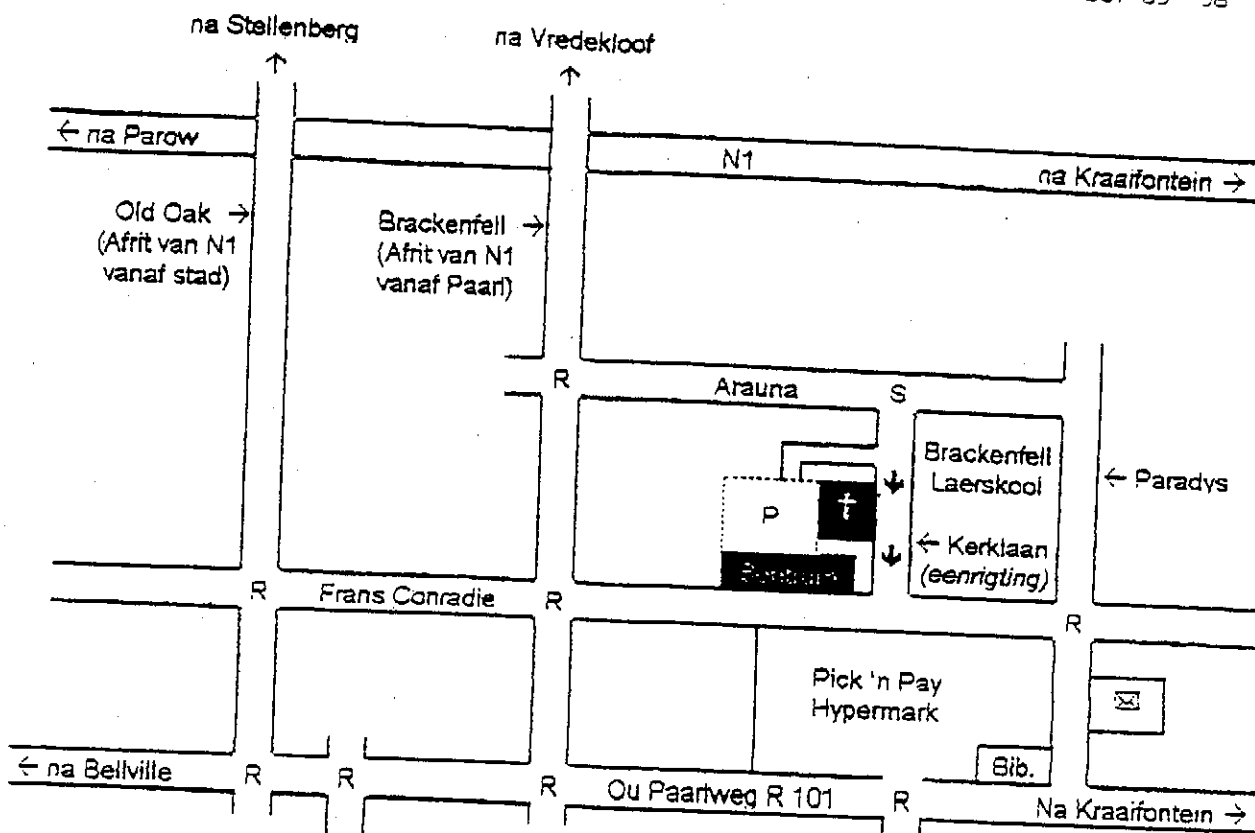
Seënwense


Ds Kallie August
Sameroeper

0219810694

SARFAT

030 P02 OCT 09 '98 11:00



- | | |
|-----|------------|
| R | Robot |
| S | Stop |
| ↓ | Eenrigting |
| P | Parkering |
| ✉ | Poskantoor |
| Bib | Biblioteek |

*NGK Brackenfell
Kerklaan, Brackenfell
Donderdag 22 Okt. 1998
13:30*

CHURCH AND COMMUNITY RESEARCH GROUP

Minutes of Meeting (22 October 1998)

HELD AT DRC BRACKENFELL

(Host: Sarfat)

1.0. **CONSTITUTION:**

1.1 **OPENING AND WELCOME**

The members present were welcomed by Karel August after which Petrus Carstens, the host, opened the meeting with a prayer and hospitable greetings.

1.2 **PRESENT:** Tekana S (ST) Rector of St Stephens Paarl, Groep K (KG) Canon-Theologian St Mary's Stellenbosch, Hanson J (JoH) Rector of Ascension Klein Drakenstein: ministers from the Church of The Province; Petrus Carstens and Marian Liebenberg: Sarfat, Schmidt Barbara (BS) Cape Coordinating Lutheran Committee: Philippi Project, Boshoff Anneke (AB) and Johnny Cruz (Exchange student -USA): JL Zweni, Jackson Austin (AJ) Rector St Mary's All Saints Houwhoek: Libanon, Van Niekerk Pieter (PVN) Predikant VGK: Grootbraak, Niederheidman Jan (JN) Predikant; NGK Vredelus, Swart Ignatius (IS) Godsdienskunde US, Hendriks J (JH) Chairperson: Church & Community, August Karel (KA) Director: Church and Community.

2.0 **KA REPORTS ON VISITS TO ISLANDS OF HOPE**

(KA was accompanied by AJ on the various visits).

2.1 **Themba Labantu Lutheran Community Centre Philippi (6 Oct. 1998):**

Discussions with BS and leaders of different projects. Sacla Health and Nutrition Project, Child welfare Project, UWC Community rehabilitation Project, Mobil Outreach project, A chreché of 18 children, Children's Playgroup, Tutoring and Study Skills project, and the Ilitha Labantu counseling office.

A very special need is that the Church should establish a prominent presence by appointing a Xhosa speaking minister who can start an alternative community with the Church complex as the center. For further information see addendum A.

2.2 **Bloekombos (7 Oct. 1998):** At first a visit was made to the Sarfat (Heb. "from the crucible") office in Brackenfell at the Everite office complex where the visitors were ever so cordially received by Marian Liebenberg, the project manager in the absence of Rev Carstens, the director. Marian is really a source of inspiration and of networking. The opportunity was thoroughly utilized by the visitors to orientate them regarding the Training and Development Network.

Thereafter a visit was made to Bloekombos, accompanied by ML. Bloekombos is a squatter camp (peri-urban informal housing section) on the outskirts of Kraaifontein. Sarfat has been active in the community for the last five years and ML is noticeably a respected person in the vicinity where the chreché and church is hosted in a shack with a kitchen attached. However, it needs to be stressed that the conditions for a middle class White woman are very trying to say the least. It has taken a lot of effort to establish a culture of survival values, but without much success.

A brand new RDP first-time buyers- government-subsidized -housing- scheme is developed on the Southern side of the Old Paarl road, where we also went for reconnaissance. Sarfat has succeeded in obtaining a plot for which projection plans have already been drawn up to build the necessary facilities for community work (see addendum B).

Needs:

- erection of a creché
- literacy training and computer literacy
- instilling a work ethos by means of e.g. gardening and dexterity training
- use of electricity and water in new houses
- relationships and culture; building community and changing perceptions
- after school care centre
- sports and recreation

2.3 Lebanon (8 Oct. 1998): Lebanon is situated on the N2 just outside Grabouw near Houwhoek. On my visit there I met with Rev Jackson, and the committee consisting of Hendricks Christina, Tamboer Gert, Hendricks Stephanus and May Hendrick. Apart from the initial orientation regarding the history of Lebanon, the problems regarding the original community's eviction, their struggle and eventual victory for tenure as well as equal partnership in the Lebanon Fruit Farming Project, I was also acquainted with the Lebanon Community Trust. I was taken on an observation walk through the newly planted pear orchards and also met the workers on site. They are all from the Trust and they revealed their pride in their own achievements.

Their Needs:

- As farmworkers from the Lebanon Farming and - Workers Trusts will also be settled in the Lebanon community, a need for community-building programs have arisen.
- Ms Christina Hendricks the PRO needs training (see Addendum C).

2.4 Pella (13 Oct. 1998): After initial arrangement with Rev. Wynand, the minister of this Moravian Church Mission-station north of Cape Town, contact was made with Ms Plandt, a member of the Pella Community Development Organization for the meeting with the group on the 13th. The history of the group goes back to a sermon preached by the Reverent in the face of many inhabitants, especially young people and women, being laid off by the clothing factories in the adjacent industrial town of Atlantis. Subsequently mainly women came together to discuss and generate various options regarding projects to help in stemming the tide of unemployment. They then decided on an agricultural project as an alternative means of creating employment. At the moment a gardening project is under way which is a communal effort of twelve people under the leadership of Ms Lydia Matthys. They have had several successful harvests, which stem them very enthusiastic about the future.

Their needs:

- Storage is none existing; a shed for tools and produce is a necessity;
- Implements for gardening are needed;
- Water and irrigation; a well-point and sprinkler system could be of great help;
- The village at large has no sports facilities for the children and young people.

Future Plans: A pilot scheme is underway to start with flower bulb produce for the export market.

2.5 JL ZWANE TRAINING CENTRE (14 Oct.1998): The Center is situated in Guguletu. I met at first with Rev. Laury Gaum and Boshoff Annecke (education coordinator) and later with Rev Spiwo Xapile (Director of the Project). After the initial discussions, I was introduced to the different educational classes that were taking place that afternoon. These classes were mainly after school and entailed assistance with homework and reading. Two American students were also active in the teaching.

Their Needs:

- Education
- Training for employment
- Clothing/food/shelter programs
- Child abuse
- Response to crime
- Empowering women
- HIV/Aids education
- Nutritional Problems

2.6 RESOLUTIONS ARISING FROM DISCUSSIONS ON REPORTS:

- Church cooperation to be established
- Partnership between Churches, businesses and Islands of Hope.
- Create an ethos of values and a spirit of community
- Provide the tools and training that are needed (contextual analyses)
- Participatory People-centred Development Approach
- Financial assistance: Embark on Fundraising
- Advocacy, reconnaissance and facilitation of partnerships by Network.
- Student's involvement: To get training in community development;
To learn not to dominate or to impress;
To be trained in management, human- relations,
integrity training, moral values, Africanization,
organization, bookkeeping, and Conflict
management.

3.0. ECUMENICAL NETWORK

Naas Swart reports on the envisaged structural framework of an ecumenical network under the auspices of the Division of Church and Community Development.

The Network is intended to service the Faculty of Theology as a whole, together with the Islands of Hope (see addendum D).

The concept of such a network was accepted as a necessary endeavour, which could

- challenge the Church with a new mindset, to risk into new areas, to learn to unlearn and to learn anew;
- challenge ministerial educators to deliver more decisive leadership for the ministry

A warning was sounded to guard against loading the Church and Community Research Group with the administrative responsibilities that go along with such a network. The meeting was assured that a position of a program manager has been

envisaged should the need arise. The position of the programme manager was extensively discussed and it was advised that when such a position is required the post be advertised. The matter is under discussion at the Department of Practical Theology and the structure is being developed in continuous consultation with K.A. It was pointed out that the formalization of such structures however, is the responsibility of the Faculty in collaboration with the authorities of the University.

4.0 **GENERAL**

4.1 **ANGLICAN INPUT**

KG introduced the Anglican Development Institute to the meeting and suggested that links be sought with the mentioned institute. He availed himself to act as facilitator.

JoH sketched the environment of Klein Drakenstein to the meeting. The area is mainly a rural community where very little of the basic human needs are addressed. There is a great need for a facilitator and coordinator-enabler in the community.

SK expressed his excitement with the course in Theology and Community Development and its reinforcing proposed network. He can see the value of such a course for the two year Post-ordination Training of the Church of the Province.

4.2 **INVITATION**

It was suggested that a representative from the Committee for Witnessing of the URC and the DRC be invited to join the Research Group.

5.0 **NEXT MEETING**

Members to be informed in 1999.

K.TH. AUGUST

NOVEMBER 25, 1998

DEPARTMENT OF PRACTICAL THEOLOGY

US.

ANNEXURE F

LETTER FROM SARFAT, RE VISIT TO BLOEKOMBOS-PROJECT

(Uit die smeltkroes)

SARFAT

(From the crucible)

Gemeenskapsprojekte / Community projects

PONDSINSAMELINGSNOMMER / FUNDRAISING NUMBER

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7 Oktober 1998

Aandag: Mnr. Karel August

Faks: 808 3251

Tel: 808 3856

Beste Kallie

Re: Inligting verlang na besoek aan Sarfat

Ek wil jou net weer bedank vir die besoek wat julle aan Sarfat en meer spesifiek, Bloekombos gemaak het.

Aangeheg is die inligting i.v.m. Sarfat en die Bloekombos-projek wat jy verlang het. Ek hoop dit sal van die onduidelikhede uitskakel.

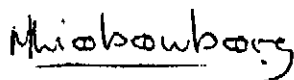
Jy het inligting gevra oor die opleiding by die Universiteit van Wes-Kaap in ontwikkeling. Daar is 'n Honneursgraad in "Development Studies" wat ondersteuning van Prof. Pieter le Roux aangebied is, met die samewerking van al die departemente. Ek het ongelukkig nie die kontak nommer nie, maar ek dink jy behoort dit by UWK te kry.

Jy het ook inligting oor die TDN ("Training and Development Network") verlang. Die TDN is 'n informele groep NGO's (Nie-Regerings Organisasies) wat in die Wes-Kaap betrokke is by opleiding en ontwikkeling in agtergeblewe gemeenskappe. Ons netwerk met die doel om idees, hulpbronne en kontakte uit te ruil en namens NGO's wat betrokke is by opleiding en ontwikkeling, sake rakende ons aan te spreek. Dié organisasies verskaf o.a. basiese opleiding in spyseniering, versorging van verswaktes, naaldwerk, educare, geletterdheid, entrepreneurskap-ontwikkeling, lewensvaardighede, ens. waardeur individue bemagtig word vir toetrede tot die arbeidsmag. Die kontakpersoon is Mev. Melinda Claassen, Tel: 883 3525 of Faks: 886 6345 (Bergzicht Opleiding Sentrum).

Ek kan ongelukkig nie nou al die vergadering van 22 Oktober met jou bevestig nie, aangesien die gemeente se kerkkantoor reeds gesluit was toe ek die lokaal wou bespreek. Ek sal hulle egter môre kontak en dit met jou bevestig en die instruksies na die kerk vir jou deurstuur.

Indien daar enige onduidelikheid of navraag is, kontak my gerus by bostaande adres.

Mag die Here jou ryklik seën in jou werk.



Mariaan Liebenberg
(Projekbestuurder)

ANNEXURE G

**LETTER FROM JACQUES DE WET (MULTI-EVENT 1999),
RE INVOLVEMENT OF PELLA AS BASE COMMUNITY**

From: "De Wet, Jacques" <dewetj@socsci.uct.ac.za>
To: kta@maties.sun.ac.za
Date sent: Wed, 28 Oct 1998 10:47:24 SAST-2
Subject: Re.: The Pella Community Group
Priority: normal

Hi there Kalie

How are you?

The Pella Community Group is now involved in the Multi-Event Community Groups Process. The group has carefully considered what ME'99 offers them and we think they'll both contribute to and benefit from ME'99. On Monday I faxed Eva Pland et al the most important documents and correspondence that the other 12 groups have received from us over the past two and half months. The Pella group will need to meet regularly and work fairly rapidly to meet the forthcoming deadlines. They are a great group and with the necessary support I'm confident they'll progress well.

Have you had an opportunity to visit the group recently? Has the group spoken to you about how you might serve as a resource person? I think the group would benefit from your training, experience and enthusiasm.

Hope to hear from you soon.

Cheers

Jacques

ANNEXURE H

STRATEGIC PROPOSAL, FORMATION OF AN NGO: THE ECUMENICAL COMMUNITY DEVELOPMENT NETWORK

Ignatius Swart (Prospective Programme Manager, NCSA)

Karel August (Director, Church and Community Development Division, US)

THE PROSPECTIVE NETWORK FOR CHRISTIAN SOCIAL ACTION (NCSA)

Mission Statement

- To serve the needs of the broad Christian community at grass-roots level wanting to participate/engage in development and community service
- To explore the organisational base of development/community development in South Africa through a process of extensive networking
- To create and facilitate partnerships, contacts and events for training, education, coordinated development initiatives and opportunities for practical development engagement
- To establish new relationships of contact, cooperation and partnership in development between the religious sector and broader civil society (NGOs, CBOs, labour initiatives in civil society)
- To contribute towards the creation of a sophisticated alternative Christian development theory-praxis and assist in interdisciplinary theological research that takes the knowledge, perceptions and experiences of grass-roots communities as an important basis for learning.

Activities

- *Networking* to establish an information base of existing development activities and initiatives and to build, negotiate and create contacts, partnerships, opportunities and internships
- *Consultation and facilitation* of Christian movements, Christian youth groups, churches, church organisations, congregations and students of theology and development engaging in development work and community service

- *Training and education* of Christian communities in people-centred and human scale development, development leadership, organisational and social development, Christian values and principles of development
- *Field work* for interdisciplinary theological research and teaching
- Developing a *labour focus* and theory-praxis of alternative *employment creation* in Christian development.

Areas of specialisation

- *Communication for development/development communication* - the application of modern information and communication technologies for development, especially the Internet; the theory and praxis of networking strategies for development; facilitation and consultation for development
- *Employment creation and labour issues* in development
- *Human Scale and People-Centred Development, Social Development, Organisational Development*
- *Leadership development/development leadership*
- *Fieldwork research*
- *Theology of Development*

**CONCEPT PROPOSAL BY I. SWART AND K. AUGUST FOR SETTING UP AN
NGO (AN ECUMENICAL DEVELOPMENT NETWORK) IN THE FACULTY OF
THEOLOGY AT THE UNIVERSITY OF STELLENBOSCH**

(Third Draft - 16/11/1998)

Whilst it would be foolish to pretend that all human problems can be solved through social networks, it is nonetheless true that social network perspectives open up a range of perhaps uniquely flexible, open-ended, supportive and empowering strategies which seem well suited to the demands of our time.

Steve Trevillion, *Caring in the Community. A Networking Approach to Community Partnership* (1992)

1. INTRODUCTION: THE CONCEPT IN BRIEF

1.1 There is an increasing recognition, in South Africa but also by an alternative development sector in general, that religious communities have a fundamental role to play in qualitative development. Yet, one of the greatest challenges for the religious sector remains in the area of *praxis*: that is, to organise itself (more) effectively to fulfill its potential. More concretely put, in the question of practical development the religious sector is confronted with the problem *how it can better or more efficiently mobilise and coordinate its resources and energy to move beyond the isolated projects in which it is currently engaged*.

1.2 Following from the above brief problem statement this document proposes the erection of an *Ecumenical Development Network* as an initiative for innovative involvement by the broad Christian community in development. Its aim will be to do this at the very *grass-roots* of society, by creating and facilitating partnerships, contacts and events for training, education, coordinated development initiatives and opportunities for practical development engagement for this representation of society.

1.3 The Network proposes to be a direct arm of the Church and Community Development Division in the Faculty of Theology. As such it will function as an important service which will facilitate the training and education capacity of this Division to the grass-roots communities. At the same time, however, it proposes to function as a most important medium through which this Division *but also the other departments in the Faculty of Theology* may undertake research projects (by means of fieldwork, etc.) and develop a theory-praxis that also takes the grass-roots communities, their experiences, knowledge and initiatives, as a basis for learning. On another level, furthermore, the Network will also fulfill the crucial function of creating and negotiating practical opportunities, internships and employment opportunities for theological students specialising in and studying in development at the Faculty of Theology.

2. OWNERSHIP AND ECUMENICAL NATURE

2.1 Whilst functioning as a direct arm of the Church and Community Development Division at the University of Stellenbosch the Network in the most profound sense aims to be *a service for the broad Christian community*. It therefore should be regarded by all interested parties as linked to an infrastructure (Church and Community Development Division, Faculty of Theology, University of Stellenbosch) to be used in service of their development needs. An infrastructure, moreover, which is in fact essential to the success of the development work of the *whole* Christian community.

2.2 The Network will seek contact with churches, church organisations, and Christian movements and organisations in the widest possible sense. In this regard it will also not neglect from making contact with the more evangelical and charismatic representations in the Christian community. The nature of its wider ownership will furthermore and in particular be manifested in the establishment of a board or representative body which will as far as possible give representation to the various stakeholders in the Christian community participating in the Network and which will play an integral role in the policy-making and planning process of the Network from the outset.

2.3 The wider representation within the Network will be reflected in the case where the Network may make *additional* staff appointments in future (a first initiative in this regard may well be to appoint a full-time Programme Officer in the nearby future, in addition to the Programme Manager). It should be emphatically stated here that such appointments should reflect the wider denominational participation in the Network.

2.4 The Network aims to make the grass-roots development projects ("Islands of Hope") which are linked to the Church and Community Development Division in the Faculty the nucleus of its activities at first. In practice this will mean that the activities of the Network will not only be directed to the needs of these projects but that the latter will also obtain ownership of the Network as set out in 2.2 above. As such the integration of the existing Church and Community Work Group (through which the various projects are presented) within the formal structures of the Network is proposed (and in the process, therefore, its formation into an officially registered NGO - see next point).

3. REGISTRATION AS AN NGO

3.1 It is deemed necessary for the Network to formally register as an NGO both from a *strategic* and *symbolic* point of view. In the strategic sense, given its capacity as a prominent representative of the interests and well being of the poor and marginalised in civil society in our country, the NGO and CBO sector¹ potentially constitutes a most important ally or partner of the religious sector. Yet, being both in their own right the crucial actors of civil society in our country, sharing in many ways common interests and experience, a traditional divide exists between these two sectors. It is one of the important aims of the Network to overcome this divide, to build partnerships and contacts particular also in the NGO and CBO sector. This, indeed, is regarded as an indispensable step for the religious sector to not only

¹ In the 1997/98 Edition of PRODDER (*The South African Development Directory*) Kumi Naidoo, the Executive Director of SANGOCO (South African National NGO Coalition) writes the following about the significance of this sector: "The role of civil society organisations and particularly non-governmental organisations (NGOs) and community-based organisations (CBOs) has... grown in importance over the last decade. These organisations are an indispensable part of responding to the needs of the marginalised, the poor and the voiceless. These are the very organisations which help give voice, together with social movements, to millions of ordinary citizens all over the world." (PRODDER, p. 11).

reach the larger constituency of civil society and the poor but also to build its own capacity in order to engage in a qualitative development process (departing thus from the point of view that there is a rich base of knowledge and experience amongst the NGO/CBO sector from which the religious sector can learn and make use of).

3.2 It can therefore be said on the basis of the above that the Network will operate with an *extended* meaning of ecumenism building partnerships, relationships and contacts also with a larger civil society sector. Hence also the symbolic meaning of such strategic operation: by registering as an NGO the Network views itself as expressing the willingness of the religious sector to formally associate itself with an already existing NGO coalition (by registering as an NGO the Network will register as a member of SANGOCO - the South African National NGO Coalition).

3.3 Yet, the above-mentioned extended meaning of ecumenism will not, for the Network, mean losing its own particular identity. It primarily remains a Network for *Christian Social Action serving the needs of the broad Christian community wanting to participate/engage in development and community service*. In its activity and training it will therefore also always work towards shaping and giving through the deeper theological and spiritual meaning of a Christian development engagement. As a direct arm of the Church and Community Development Division it will in a fundamental way be guided by the theological basis of development (theology of development) developed and taught by this division.

4. PERSONNEL AND PROFILE WITHIN THE FACULTY OF THEOLOGY

4.1 The Network will function as a direct arm of the Church and Community Development Division in the Faculty of Theology (US) as already stated. At the same time, whilst focussing on and specialising in development, it proposes to be at the service of the *whole* Faculty, thereby implying that it could serve as the important medium through which other departments in the Faculty may engage in community and social orientated research. In this sense the Network could serve as the necessary organ which may facilitate theological research and a process of learning in the Faculty that is rooted in the *praxis* of wider grass-roots society. Stated in

another way it could be said that the Network, through its activities of networking, training, and the building of relationships and partnerships, may function as the Faculty's representation in wider civil society (the information base, therefore, which informs the Faculty in its academic setting).

4.2 It is proposed that the Faculty of Theology establish the formal structures to appoint Ignatius Swart as Programme Manager of the Network. Whilst his post will by and large have to be funded by resources from outside the official financial structures of the University of Stellenbosch, it is suggested that such resources should still be administered by the official financial structures of the University regarding the salary of Swart and the operational costs of the Network. It is proposed that the structures of BUCTED (?) (BUVTON) should be used to establish such links with the University of Stellenbosch. A salary package for Swart is proposed according to the salary scales of the University of Stellenbosch or the Church, which will include the benefits of medical aid and a pension scheme.

4.3 As a direct arm of the Church and Community Development Division the Programme Manager will work closely with the Director of the Division, Karel August, to whom the Network and the Programme Manager (on the basis of August's position as Director) will also be directly accountable. It is stipulated accordingly that August should at all times also have direct participation in the activities, strategic planning and policy-making processes of the Network and that the activities of the Network should be coordinated in such a way to always support the operations of the Division in general. Formulated in a different way it could be said that the Network would function as a medium through which the Division can render its services to wider grass-roots society.

4.4 It is stressed here, finally, that the activities of the Network and its Programme Manager should not be seen as a duplication of the work description of Karel August and the Church and Community Development Division as already set forth. To the contrary it should rather be viewed as a further *extension* and *intensification* of August and the Division's function, in particular as it concerns the latter and as such the Faculty's outreach to a wider civil society praxis. Whereas August's work

focuses largely on the development and teaching of an academic curriculum in theology and development, which as such is also extended to the praxis of the Islands of Hope projects mentioned above, the Network will be concerned to further infiltrate civil society and thereby extend the impact of the Division. Whereas August's work, therefore, has a more academic focus, the work of the Network and its prospective Programme Manager will have a more *practical* focus - that is, a focus upon concrete Networking and specialisation in a concrete development praxis as that is spelled out in more detail in the Mission Statement and operational description of the Network in points 5 and 6 below.

5. MISSION STATEMENT

The following mission statement will guide the activities of the Network:

- To serve the needs of the broad Christian community at grass-roots level wanting to participate/engage in development and community service
- To explore the organisational base of development/community development in South African society through a process of extensive networking
- To create and facilitate partnerships, contacts and events for training, education, coordinated development initiatives and opportunities for practical development engagement
- To establish new relationships of contact, cooperation and partnership in development between the religious sector and broader civil society (NGOs, CBOs, labour initiatives in civil society)
- To contribute towards the creation of a sophisticated and alternative Christian development theory-praxis and assist in interdisciplinary theological research that takes the knowledge, perceptions and experiences of grass-roots communities as an important basis for learning.

6. ACTIVITIES

The operational initiatives of the Network will constitute the following aspects:

- *Networking* to establish an information base of existing development activities and initiatives and to build, negotiate and create contacts, partnerships, opportunities and internships
- *Consultation and facilitation* of Christian movements, Christian youth groups, churches, church organisations, congregations and students of theology and development engaging in development work and community service
- *Training and education* of Christian communities in people-centered and human scale development, development leadership, organisational and social development, Christian values and principles of development
- *Fieldwork* for interdisciplinary theological research and teaching
- Developing a *labour focus* and theory-praxis of alternative *employment creation* in Christian development.

7. SPECIALISATION AND CAPACITY-BUILDING

7.1 The following can broadly be identified as the areas of specialisation of the Network:

- *Communication for development/development communication* - the application of modern information and communication technologies for development, especially the internet; the theory and praxis of networking strategies for development; facilitation and consultation for development
- *Employment creation and labour issues* in development
- *Human Scale and People-Centered Development, Social Development, Organisational Development*
- *Leadership development/development leadership*
- *Fieldwork research/Participatory Action Research (PAR)*
- *Theology of Development*

7.2 The shared capacity of Ignatius Swart and Karel August in the field of development can be taken as an appropriate base to launch the above-mentioned areas of specialisation. Through his current MPA studies and his development of a teaching curriculum to be taught at the Faculty of Theology at Stellenbosch August are already well placed to lead the Network in the areas of theology of development, leadership development/development leadership, organisational and social development. As prospective Programme Manager of the Network Swart's completed MA study in the *Politics of Alternative Development Strategies* (PADS) at the Institute of Social Studies in the Netherlands and his doctoral studies in religion and development could also be regarded as an appropriate orientation for launching the Network. (The doctoral thesis of Swart which is currently at an advanced stage is entitled: *Between Charity and Development: Towards a Critical Reconceptualisation of the Church Sector's Participation in Reconstruction and Development in South Africa*.)

7.3 For the purpose of further capacity-building shorter and longer courses in Social Development (UCT), Community Development (US), Management Consultancy (US), Information and Communication Technologies for Development (Wits), Non-Governmental Studies (Home Study College) and Labour Studies and Development (Wits) are identified as possibilities to further build capacity particularly with regard to the prospective areas of specialisation. Besides the possibilities of such formal study basic (non-formal) study of new theories of networking will fundamentally inform the launching of the Network. A continuing development of computer skills and knowledge of the Internet is also regarded as indispensable for the success of the Network.

7.4 With regard to the development of skills in facilitation and knowledge of the actual NGO field it can be mentioned that Swart is currently also gaining valuable experience by participating in the facilitation and training work of the Network for Human Scale Development (see further 9.2 on this NGO).

8. GEOGRAPHICAL AREA

8.1 The Western Cape and Stellenbosch area will constitute the initial area of operation. Here reference should again be made to the identification in 2.4 above of the Islands of Hope projects as the nucleus of the Network's activities at first, (which are with the exception of one project all based in the Western Cape).

8.2 With regard to the area of Stellenbosch a tentative partnership has also already been formed with the Joshua Student Movement at Stellenbosch to facilitate a research and training initiative in the area of Cloetesville through 6 workshops in Human Scale Development in the first half of 1999 and to follow this up by two further presentations of the Human Scale Development course of 6 modules to a youth and adult group respectively. As requested by Karel August students of theology and development in the Faculty of Theology at Stellenbosch and at the Moravian Theological College will also be incorporated in the Cloetesville event (as an appropriate first opportunity to engage in a meaningful action-reflection learning process).

9. NETWORK NEGOTIATIONS

A process of fruitful negotiation has already been opened with the following organisations and groups:

9.1 *Joshua Student Movement (JSM)*: The response from representatives of this organisation has been extremely positive. The common grounds between the prospective Network and this organisation have been recognised by these representatives and the possibility for an extensive partnership relationship exists. An initial outcome of the negotiations so far has been the concrete facilitation and training events in prospect for next year mentioned in point 8 above.

The JSM potentially opens up vast networking opportunities and working contact with the *youth* and *young people* of our society. The invitation by representatives of this organisation to form a substantial partnership with them, implying that they will in

fact be allocated substantial ownership of the Network's time and actual work should well be considered.

9.2 The Network for Human Scale Development (NHSD): As a Board member and active participant in its activities the prospective Programme Manager of the Network for Christian Social Action has a close relationship with this NGO. The NHSD from its part is positive towards cooperation and partnership with the religious sector and should be regarded as potentially an important partner of the Network to build its own capacity in training and facilitating Human Scale Development at grass-roots level.

9.3 Ecumenical Foundation of South Africa (EFSA): Positive contact has been made with Dr. Renier Koegelenberg, the Director of EFSA. The latter has confirmed his support of the Network within the particular operational parameters of EFSA and invited the prospective Programme Manager to submit an application for the financial sponsorship by EFSA of first pilot projects in the area of training and facilitation. An application will be submitted before 20 September 1998 for a sponsorship by EFSA of the above-mentioned prospective training and facilitation events with Joshua Student Movement and students of theology and development next year.

9.4 Western Cape Council of Churches (WCCC): The prospective Programme Manager has met with a representative of the WPCC who has invited him to at a later stage present his ideas to a meeting of WPCC members.

9.6 Gold Fields Faith & Earthkeeping Project (F & E): F & E is an initiative linked to the Research Institute for Theology and Religion at UNISA working for the increasing involvement of religious groups in the development of conservation initiatives and environmentally sustainable life-patterns. The prospective Programme Manager has made fruitful personal contact with Dr. Dawid Olivier of F & E who has been highly appreciative of the idea of such a network and also rendered his full support of the project. Contact and cooperation with F & E may create vast opportunities for students of theology and development and the broad Christian

community to engage in development work. (F & E has recently also been allotted a contract to launch a project in the Faure area of Stellenbosch.)

9.7 Ministers from the Anglican Church: The idea of the Network has been shared with a number of Anglican ministers in the Western Cape who has been highly enthusiastic in their response. As an important representative of the church of the poor in South Africa the Anglican Church should be regarded as potentially a most important partner of the Network. At grass roots level congregations of this church have the potential to become important generators of new "islands of hope" whilst a large student clientele could potentially come from the ministers and leaders of this church.

9.8 South African New Economics Network (SANE): The prospective Programme Manager is a registered member of SANE and has good contact with its Programme Coordinator. SANE also sustains a good relationship with the Network for Human Scale Development (NHSD) and discussions on SANE's prospective development of a more substantial economic component in the Human Scale Development Management course of NHSD has already taken place. SANE potentially represents an important partner of the Network for developing its own economic perspective on development and for making contact with a large sector of value-centered organisations and individuals in the field of development.

10. FUND-RAISING

10.1 Fundraising will initially be one of the central tasks of the prospective Programme Manager as the Network needs to generate substantial funds from outside the financial structures of the University of Stellenbosch for its operations. Sufficient funds need to be raised to create the necessary infrastructure (computer, fax and Internet facilities are indispensable), to sustain the post of Programme Manager, to in the longer term create the post of Programme Officer, to launch the processes of personal networking (which will mean making personal visits to the organisations and contact people concerned), and to sponsor (in some cases) parts of the training and facilitation events.

10.2 The Network, for its initial formation, could greatly benefit from the financial support of university-related institutions such as *BUVTON* and initiatives from within the *Faculty of Theology* itself. In view of the recent discussions with Dr. Renier Koegelenberg *EFSA* could well be regarded as a most important institution which could open up funding possibilities for the Network. The newly launched *SANPAD* initiative (South African Netherlands Programme on Alternatives in Development) could be regarded as potentially an important financial source for the Network (and Division as a whole), given also the prospective Programme Managers' Dutch contacts in the field of development.

10.2 Closely related to the *EFSA* institute mentioned in 10.1 the newly established *National Religious Association for Social Development* (*NRASD*) should furthermore be mentioned. As this association is campaigning and negotiating funds for the religious sector in South Africa to meaningfully engage in development, it is hoped that the Network may in the longer term also generate funding from this source.

10.3 Possible funds could also come from prominent *individuals, congregations* and *churches* that will be identified and targeted. The *business sector* will also be targeted and potentially constitutes a most important source.

10.4 A vast array of *overseas sponsors* (Church and NGO related) also constitutes a potential very important source for funds. Substantial efforts will be made to further explore this base. Organisations which for instance come to mind are *ICCO* (The Netherlands), *EZE*, *EKD* and *DAAD* (Germany), to mention only a few here (these kind of organisations would not be restricted to the countries of Germany and The Netherlands, however). Through the prospective Programme Manager's Dutch (*ISS*) and German relationships (*ÖSW*) meaningful contacts may also be made with prospective funders.

11. PROSPECTIVE OVERSEAS EXTENSION

An overseas extension of the activities of the Network is envisaged. Thus, as in the case locally the Network might become a meaningful generator of opportunities for and contacts with overseas Christian groups, congregations and students of

theology wanting to participate and assist in development work in our society. However, the idea of such extension of the Network's operational base would in particular also be to create study opportunities for local students in theology and development abroad. Here the possibility of a partnership with an institution such as the Ökumenisches Studienwerk (ÖSW) in Bochum, Germany, will amongst others be explored. That is, to create opportunities for students to participate in the Ecumenical Scholarship Programme of the ÖSW² and to study in the field of development and religion abroad. As a former scholarship holder of the ÖSW (the latter institution has sponsored the prospective Programme Manager's studies in development in The Netherlands) the prospective Programme Manager is well placed to establish closer links with the African leg of this institution's work which may not only create study opportunities abroad for a number of students but which may also open up another important network of contacts and partnerships in Africa and Europe.

² In a brochure of the ÖSW the following is noted about the Scholarship Holders of this institution, a statement which well relates to the meaning of networking and partnership put forward in this proposal: "ÖSW scholarship holders are considered to be guests of the German churches. They have been invited to learn and to study. But they are by no means only learners, they are also teachers. In addition to their academic qualification and professional expertise they come with valuable experience and insights which they can share with us in Germany. The presence of guests from overseas offers a chance for ecumenical and intercultural co-operation and learning in congregations, church and university. Meeting each other, living and studying together, we can experience the worldwide church. In dialogue we can come to a common understanding of what 'development' in the present context can mean locally and globally."

ANNEXURE I

PROJECT PROPOSAL FOR THREE PILOT PROJECTS OF THE ECUMENICAL COMMUNITY DEVELOPMENT NETWORK

**PROJECT PROPOSAL OF THREE PILOT PROJECTS TO BE LAUNCHED IN
THE FIRST HALF OF 1999 BY THE PROSPECTIVE ECUMENICAL
DEVELOPMENT NETWORK (EDN) OF THE FACULTY OF THEOLOGY,
UNIVERSITY OF STELLENBOSCH**

1. BACKGROUND

1.1 At the University of Stellenbosch a process has been launched to erect a *Ecumenical Development Network* (EDN) as an initiative for innovative involvement by the broad Christian community in development. Its aim will be to do this at the very *grass-roots* of society, by creating and facilitating partnerships, contacts and events for training, education, coordinated development initiatives and opportunities for practical development engagement for this representation of society.

1.2 The prospective Network proposes to be a direct arm of the Church and Community Development Division in the Dept. of Practical Theology and Missiology at the University of Stellenbosch. As such it will function as an important service which will facilitate the training and education capacity of this Division to the grass-roots communities. At the same time, however, it proposes to function as a most important medium through which this Division but also the other departments at the Faculty of Theology (e.g. Old Testament and New Testament) may undertake research projects (by means of fieldwork, etc.) and develop a theory-praxis that also takes the grass-roots communities, their experiences, knowledge, perceptions and initiatives, as a basis for learning. On another level, furthermore, it will also fulfill the crucial function of creating and negotiating practical opportunities, internships and employment opportunities for theological students specialising in and studying in development at the Faculty of Theology.

1.3 The activities of the proposed Network will be steered by Karel August, Director of the newly established Church and Community Development Division in the Faculty of Theology at the US, and Ignatius Swart, the prospective Programme Manager of the Network. August is the former Director of Moravian Theological

College and has been appointed in his current position since the beginning of this year. He is currently also in the final stages of completing the MPA degree at the School of Management of the US. Swart is currently a Programme Coordinator and part-time lecturer in the Dept. of religion at the University of Stellenbosch. He has also studied at the Institute of Social Studies, a Graduate School of Development Studies in The Hague, the Netherlands, where he completed the MA in the Politics of Alternative Development Strategies (PADS). Swart is currently also writing his doctoral thesis in the field of theology and development.

2. OUTLINE OF PILOT PROJECTS

Through a process of discussion and negotiation a partnership has been formed between myself, the prospective Programme Manager of the Network, and the *Joshua Student Movement* (a national organisation aiming to mobilise the youth and youth leaders of South Africa towards meaningful social involvement) to facilitate a series of capacity-building workshops for Christian youth workers, youth leaders and pastors, and youth volunteers in development. Based upon a learning process of *action-reflection* within a particular local community context (in this case mainly the Stellenbosch area of Cloetesville) and within specific working contexts (the church based and community based working contexts of the respective participants in the workshops) the participants will be skilled in the principles and practice of *human scale development*. For this purpose the *Network for Human Scale Development* (NHSD), an NGO specialising in human scale development theory and practice, have also been contracted to help facilitating the process.

Target Groups and Format of the Training Programmes

Three separate target groups and programmes for training have been set out:

Target Group and Programme A:

20 students who have committed themselves to be involved in full-time volunteer work in various church based and community based development organisations as well as 15 students in theology and development to be trained in all 6 modules of the Human Scale Development Management Course. Here a series of 6 one-day training sessions is set out to be presented over a period of 3 months (Feb - Apr 1999) and based upon the particular development work which the participants will undertake in the Stellenbosch area of Cloetesville.

Target Group and Programme B:

50 young people in churches and local community based youth structures actively involved in community projects on a part-time basis to be skilled in human scale development principles and practice during a weekend (3-day) seminar in April 1999.

Target Group and Programme C:

20 youth workers, youth pastors and volunteer youth practitioners who are serving in a mentoring capacity with young people to be skilled in human scale development principles and practice during a weekend (3-day) seminar in May 1999.

Training Venue

All the workshops will be held in Cloetesville, an area of Stellenbosch which is severely affected by problems of poverty, crime and violence. The Breughel Centre, and community based youth centre, will be the specific venue of training.

Expected Outcomes

The participants will after the workshops be able to apply the qualitative and value-centred framework of human scale development to the issues of community development and the projects of development which they are involved in. This framework will strengthen their initiatives and leadership roles towards the eradication of poverty and the building of new flourishing societies and communities.

3. BUDGET PROPOSAL

The following budget is hereby proposed to enable the three prospective training programmes indicated above:

Programme A (6 one-day sessions, 35 participants, 2 facilitators per workshop, 3 additional staff):

a) Hiring of venue and equipment	6 X R500	R 3 000
b) Workshop/training material	35 X R20 X 6	R 4 200
c) Office administration (tel., fax, etc.)		R 400
d) Reports (final)	6 X R100	R 600
e) Catering (2 teas & lunch)	40 X R20 X 6	R 4 800
f) Facilitators	2 X R800 X 6	R 9 600
		<u>R 20 600</u>
Contingency	10% X R20 600	R 2 060
TOTAL		R 22 660

Programme B (3 one-day sessions, 50 participants, 3 facilitators, 2 additional staff):

a) Hiring of venue and equipment	3 X R500	R 1 500
b) Workshop/training material	50 X R20 X 3	R 3 000
c) Office administration (tel., fax, etc.)		R 200
d) Reports (final)	1 X R100	R 100
e) Catering (2 teas & lunch)	55 X R20 X 3	R 3 300
f) Facilitators	3 X R800 X 3	R 7 200
		<u>R 15 300</u>
Contingency	10% X R15 300	R 1 530
TOTAL		R 16 830

Programme C (3 one-day sessions, 20 participants, 2 facilitators, 3 additional staff):

a) Hiring of venue and equipment	3 X R500	R 1 500
b) Workshop/training material	20 X R20 X 3	R 1 200
c) Office administration (tel., fax, etc.)		R 200
d) Reports (final)	1 X R100	R 100
e) Catering (2 teas & lunch)	25 X R20 X 3	R 3 300
f) Facilitators	2X R800 X 3	R 4 800
		<u>R 9 300</u>
Contingency	10% X R9 300	R 930
TOTAL		R 10 230

OVERALL BUDGET:

<i>Programme A</i>	<i>R 22 660</i>
<i>Programme B</i>	<i>R 16 830</i>
<i>Programme C</i>	<i>R 10 230</i>
TOTAL	<u>R 49 720</u>

17.09.1998